

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOL. XXII.

JACKSON, MISSISSIPPI, FEBRUARY 26, 1920

NEW SERIES VOLUME XXII, NUMBER 9.

What are you going to give to install a publishing plant for Mississippi Baptists?

The work at Brooksville begins well under the pastorate of Brother G. B. Sualley, with ten additions the first month.

Ex-Ambassador Gerard says that the Turks in Turkey have never been more than 25 per cent of the population of the empire.

An Alabama man convicted of bigamy has been released by the governor. Perhaps his excellency thought that what the two women would do to him would be a plenty.

It is said that two girl students of the University of Michigan have been sent to nerve specialists by way of the "Oulja Board." We have heard of a woman in Jackson who went to the asylum by that route.

We thank the brethren who made prompt response to the letter written by the editor to our pastors. The cooperation of these brethren in the past and their offer of help in the future to enlarge the circulation of the Record is deeply appreciated.

Mr. James Lackey, now teaching at Yazoo City, has secured a Y. M. C. A. scholarship in biology in the University of Chicago where he specializes in biology with a view to teaching. Mr. W. M. Kethley gets a summer scholarship at Columbia University where he will prepare for his life work of journalism. These young men are honored alumni of Mississippi College.

Dr. B. G. Lowrey, well known and highly esteemed in every part of the state, was announced in recent Memphis and Jackson papers as a candidate for congress from the second district. We wish congress were filled with men like him.

Sunday morning at Clinton Dr. B. G. Lowrey made a great address on good citizenship. He used the scripture, "Let every soul be in subjection to the higher powers: for there is no power but of God."

The Louisiana Baptist Convention Board bore the expense of every pastor of a once a month church in the state to attend the special month for pastors in the Baptist Bible Institute. Over a hundred men took advantage of this opportunity. Beside this the Board required every missionary in its employ to attend. They are making good use of this great institution.

Better tell the truth or nothing even in funeral sermons and obituaries. Recently high eulogies were pronounced upon a prominent brother by many Southern papers and great regret expressed at the mystery of his untimely death. A man who knew him well remarked (not in the newspapers) that he killed himself smoking. An obituary of a well known woman extolled her many virtues and lamented her untimely death, but it didn't say that she had so weakened her health by refusing the responsibility that belonged to her position that disease swept her away. But someone says, why air such matters? The answer is, why rebuke sin and show its penalty? There is a scripture, not often studied long enough to be understood, which says, "That which is made manifest is light." That is, an evil exposed shows the nature and enormity of it. Many a sin grows and multiplies which would be destroyed by being dragged into the light. Let the sun of righteousness arise with healing in his wings.

J. P. Miley of Newton is chairman of Entertainment Committee. If you expect to attend the S. S. and B. Y. P. U. Convention, March 23-25, he insists that you send your name to him ten days at least before the meeting.

The Convention Board of Louisiana is pressing a campaign during the month of March to enlarge the circulation of their state paper.

Rev. J. P. Boone of Waxahatchie has accepted the work of student secretary in Texas, the same sort of work that will be done by Mr. Norris Palmer in Mississippi.

The editor of the Baptist and Reflector will probably have to go back and do more figuring. He states that February has five Sundays once in 28 years. Better work it over.

The First Church, McComb, reports 656 individual contributors to the 75 Million fund and \$50,350 raised when they were asked for \$40,000. This is probably the largest number of contributors in any one church in the state.

Brother B. F. Miller, whose postoffice address is Hazlehurst, has baptized 3800 people. He is now 83 years old, and unable to see well enough to read, but teaches a Sunday school class. A large part of his ministry was spent in Texas but he is now living in the county in which he was born.

It is not easy to amend the federal constitution. Since 1879, it has been amended only eighteen times and ten of those amendments were ratified two years after the constitution was adopted and for the purpose of perfecting the new document. For a period of sixty years there was no amendment. So that, not only was the 18th amendment proposed and ratified in the manner prescribed, but the fact that it was ratified, and by forty-five out of forty-eight states, (an unprecedented number), indicates that an overwhelming majority of the American people favored it. No other question involved in an amendment was ever so thoroughly discussed by the people—not even slavery.—Geo. W. McDaniel.

Reference has been made in two or three religious papers which we have seen, to a published statement in a New Orleans daily to the effect that candles would be blessed in all Catholic churches of the city on a certain Sunday in January; also that throats would be blessed thus insuring them against disease for twelve months. Of all the quackery that was ever practiced upon an ignorant, gullible, superstitious populace, this is about the limit for free and enlightened America. But New Orleans has its share of this sort of folks. The Catholic church is responsible for it and is profiteering on ignorance. These poor souls live in a purgatory of priestcraft here and expect nothing better than fellowship with demons in purgatory when they cross to the other side. They have learned nothing of the truth of the gospel which says: "The blood of Jesus Christ his Son cleanseth from all sin," and, "There is therefore now no condemnation to them that are in Christ Jesus," and, "Being justified by faith we have peace with God through our Lord Jesus Christ."

Somebody has worked it out that there will be five Sundays in February again in 1960.

Rev. W. E. Denham, of the Baptist Bible Institute, will henceforth write the Sunday school lesson exposition for the Baptist Message.

Rev. J. C. Monsena, said to be an experienced journalist, will be editor of the proposed new Christian daily payer in Chicago.

The Indian Bureau at Washington explodes the common idea that the American Indians are a vanishing race, claiming there are now as many in this country as when America was discovered by the white men.

Hattiesburg has invited the Preachers' School to be held there, and it will be held March 8-13. This is the school which was originally planned for Laurel. The programs were published in the Record.

I am interested in a young, well-trained Baptist physician and surgeon who would like to locate in a live North Mississippi town, accessible to Memphis, where there is a favorable chance. I. J. Van Ness (Mark letter "Personal") Baptist Sunday School Board, Nashville, Tenn.

It is said that more money is spent by the city of New York for education than is spent by all the twenty countries of Latin-America. Small wonder that illiteracy in these countries ranges from fifty per cent in Argentina to eighty-five per cent in Brazil and ninety-five per cent in Haiti.

The church at Greenville which had a quota of \$33,750 in the campaign, exceeded this amount by \$12,653.52 and they propose to put the Baptist Record into every home in the church. Ten were added to the membership in January, one young man for baptism. They are using the period of influenza interference to make considerable repairs on the church building.

Near half a century ago the Germans took Schleswig away from Denmark. The recent peace treaty of Versailles provided that the people of the territory should vote on the question of being returned to Denmark. The northern section of the country has voted affirmatively by an overwhelming majority and is now a part of the Danish kingdom.

Pastor J. E. Wills writes: The pastor and people of the Louisville Baptist church extend a very cordial invitation to any and all, who may find it possible to do so, to attend the Bible School at Louisville March 8th to 13th. A most interesting program has been provided and the work promises to be of the highest order. We hope to make you feel at home while you are with us. We want you to come and get the benefits of the school. You can't afford to miss it. Drop me a card saying you will be here.

The Christian Scientist seeks to get rid of pain by denying the reality of it. The Bible teaching does not deny pain nor always remove it, but gives us courage to overcome or endure it. Here is the way Paul states it in the first chapter of Second Corinthians: But whether we are afflicted it is for your comfort and salvation; or whether we are comforted it is for your comfort, which worketh in the patient enduring of the same suffering, which we also suffer." He can even say, "As the sufferings of Christ abound unto us, even so our comfort aboundeth through Christ." God supplies to us in Christ his Holy Spirit who makes us triumphant in suffering.



## THE LORD'S SUPPER

M. O. Anderson, D. D.

Great the spiritual battles have raged around this beautiful and solemn ordinance. This is surprising often we come to see how simple, plain and direct the statements of the Scriptures concerning its institution and observance.

In the brief space allotted for this subject I want to present three aspects of it: 1st, The Purpose; 2nd, The Place; 3rd, The Preparation.

## 1st. The Purpose.

There are two passages of Scripture which bear especially on this point. The first one is the words of Jesus uttered at the institution of the Supper. "This do in remembrance of me" (Luke 22:19). Paul quotes this same utterance of Jesus in 1 Cor. 11:24.

The teaching here is plainly that the Lord's Supper is a memorial something done wholly in sacred memory of our Lord. This is fundamental to the right understanding of the ordinance. It is not a memorial of the life of Christ, but of his death. "This is my body which is broken for you . . . this cup is the new testament in my blood." The second passage of scripture is the words of Paul, "For as often as ye eat this bread, and drink this cup, ye shew the Lord's death till he come" (1 Cor. 11:26). In the words of Jesus we have the INTENT of the Supper. "This do in remembrance of me" and in the language of Paul we have the result. "For as often as ye eat this bread, and drink this cup, ye do SHEW the Lord's death." The intent or purpose and the result entirely agree. It is not the purpose of the ordinance either to SAVE or SANCTIFY. There is a close analogy between the Lord's Supper and the Jewish Passover Feast. The Jewish Passover did not save or sanctify the Jews, but celebrated the event by which they were saved. Likewise the Lord's Supper points back to his atoning sacrifice, by which he made propitiation not for our sins only, but also for the sins of the whole world.

Never did the true purpose of the Lord's Supper need emphasis more than now when the sacramentalism and sacerdotalism of the Roman Catholic church has entered more or less into the creed and practice of so many denominations.

## 2nd. The Place.

Where should the Lord's Supper be observed? Where Christ instituted it; in His church. The body of disciples was His *ekklesia*, his called out, and hence his church. Dr. Strong well says: "It is to be celebrated by the assembled church. It is not a solitary observance on the part of individuals. No 'showing forth' is possible except in company."

In the New Testament there is no record of the emblems of the Lord's death being taken around to individuals, to the sick or dying. This practice has come from the Romish doctrine of transubstantiation.

The following scriptures, which I do not quote in full, show that the Lord's Supper in New Testament times was observed in the churches: Acts 20:7—"gathered together to eat bread"; 1 Cor. 11:18, 20, 22, 34—"when ye come together in the church . . . assembled . . . yourselves together . . . have ye not houses to eat and drink in? or despise ye the church of God, and put them to shame that have not? . . . when ye come together to eat . . . if any man is hungry, let him eat at home; that your coming together be not for judgment."

In that interesting passage, 1 Cor. 10:16, 17, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread of Christ? The bread which we brake, is it not the communion of the body of Christ?"

For we being many, are one bread, and one body; for we are all partakers of that one bread," the Greek word *Koinonia*, translated communion, means sharing together; showing with the other scriptures mentioned, that the

Lord's Supper is not an individual sacrament, but a social feast. The individual units are merged into the social unit as Paul brings out in the 17th verse: "We being many, are one bread, and one body; for we are all partakers of that one bread." As a church one body, we are to observe the Lord's Supper.

## 3rd. The Preparation.

Who are qualified to partake of the emblems of the ordinance? From the conclusion reached in the paragraph above, it is evident that one should be a member of the one body, the church, in order to be prepared for this feast.

It is true that Paul says, "But let a man examine himself, and so let him eat of that bread, and drink of that cup," but the apostle is writing to members of the church, and not to just any man. What does it take to constitute a man a member of the church, such a member as there shall be no scriptural doubt as to his right to approach the Supper of his Lord? There is a fine answer to this question in Acts 2:41-42: "Then they that gladly received his word were baptized . . . and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread." Everywhere in the New Testament belief precedes baptism. There is no scriptural baptism but believer's baptism. Scriptural baptism is a burial and resurrection (Rom. 6:4). There is no record in the New Testament of an unbelieving and unbaptized church membership being in the fellowship of the gospel of Jesus Christ.

Baptists seek to reproduce a New Testament church. In order to do this, we must insist on a profession of faith in Christ, and baptism as conditions of church membership, and as conditions of participation in the Lord's Supper.

In the Jerusalem church they continued not only steadfast in doctrine, but also in fellowship. Not only loyal to truth but to duty as well, to one another also. The apostle teaches us to "mark them which cause divisions . . . and avoid them." Again he says, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one do not eat bread . . . do not ye judge them that are within? . . . Therefore put away from among yourselves that wicked person" (1 Cor. 5:11, 12, 13). Now it is very apparent from these scriptures that there are safeguards thrown around the Lord's Supper which are to be maintained by the church without fail.

There is no suggestion in the New Testament of unrestricted communion, and the restrictions are plainly and pointedly written into the sacred record. Loyalty to Christ and his Word demands that we follow unfalteringly the divine pattern.—Baptist Messenger.

## ON THE HOMEWARD LAP.

J. F. Love, Cor. Secy.

With our work in the Near East finished, and after delays by quarantine and interrupted ship schedules, the Commission got away from Alexandria, Egypt, for Naples, Italy, on Jan. 5, 1920, on the homeward lap of our journey. We sailed on a small ship of the Societa Italiana Di Servizi Marittimi Line. It is to be hoped that other ship companies may shortly be operating between the above points and that passengers may be spared the exorbitant charges for poor accommodations which the above company levies upon those who patronize it.

Arriving at Naples we had the pleasure of an evening with the United States Consul, Dr. H. H. Carroll, Jr. It will be of interest to many of our readers to know that Dr. Carroll is considered by capable judges as one of the very best consuls in all Europe. He is, too, perhaps the hardest worked man in all the consular service

of the United States. More immigrants pass through his hands than through any other consulate. Dr. Carroll not only shows unusual capacity, but he shows a courage which is sometimes lacking in those who handle immigrants. His office has sifted out many tares which transplanted in America would produce here a harvest of evil. It seems a pity that the government at Washington should leave so tremendous a burden of work to so small a staff as we saw in the offices at Naples. Our observation of the yardful and streetful of men and women waiting for consular attention, and the overwhelming burden of official duty which Dr. Carroll was doggedly endeavoring to discharge, led our Commission to hope that Washington authorities will shortly greatly reinforce this highly capable servant of the nation in the inestimable service which he is rendering both Italy and the United States.

Leaving Naples we returned to Rome for a final conference with Dr. Whittinghill who had in our absence in the Near East been gathering some additional information which was necessary to the report of the Commission. From Rome Dr. Cody and the writer proceeded to Paris, while Dr. Gill, who had decided to sail from Naples, returned to that port. We would in this public way acknowledge the indispensable service which Dr. Gill rendered the Commission. His superior linguistic gifts and attainments, his acquaintance with the travel routes of Europe, and his familiarity with actual mission work and problems, put the members of the Commission and Board under obligations to him. As Secretary of the Foreign Mission Board I may also say that it is with regret that for reasons that seem to justify his course, we are to lose Dr. Gill from our missionary staff. He goes to an important pastorate in Kansas City, and our prayers follow him.

In Paris we held another conference and closed up in a most satisfactory and finished way our work there, and came on to London for a similar purpose. We shall for many days have pleasant memories of two delightful evenings when social fellowship lightened the burden of official duty in London. One of these afternoons was spent in the home of Dr. W. Y. Fullerton, Home Secretary of the Baptist Missionary Society, and the other in the home of Dr. J. H. Shakespeare, general secretary of the Baptist Union of Great Britain and Ireland, and European secretary of the Baptist World Alliance.

Upon arrival in London we were fortunate in being able to secure an earlier sailing than we had anticipated, and in the transfer from the Royal George, to even one of the least desirable of the first passenger cabins on the Mauretania, we escaped some of the unpleasantness of a very severe storm which held us in its grip for thirty-six hours and delayed this great ocean hound in her race by two days.

We are back again in the Mission Rooms picking up the threads of duties again. There have been many changes during the four months of our absence which cast shadows over these rooms. First, our beloved treasurer, Brother R. R. Gwathmey, slipped away to the heavenly home. We can scarcely bear to go into his room where from morning until night his familiar figure was accustomed to stand by his desk, where he worked patiently and conscientiously for fifteen years, seeking to render account as a good steward of the funds which Southern Baptists entrusted to this board. It should be gratifying to the brotherhood and sisterhood to know that their money was handled by clean hands and faithfully accounted for by one who loved foreign missions as well as any contributor to this great cause, and was with them a faithful fellow-supporter of the great work.

Following the death of Brother Gwathmey came the call to our beloved president, Brother William Ellyson, to join the happy circle on high. We shall ask the editor to give us in another place or issue space for a word con-



cerning this Christian layman whose fellowship and counsel we shall never cease to miss. At this writing it is not plain how we shall be able without him to take up and carry forward our duties as secretary of the Foreign Mission Board. We shall, however, expect some strength in the consoling assurance which we have, without the least shadow, that our beloved brother is with his Lord to whose service for a lifetime he gave himself—his time, his talents, his money with joy and without stint.

It will not, we trust, be considered unfitting, in closing this article of this series on the travels and labors of the Commission, for the writer to give expression to his appreciation of Dr. Z. T. Cody as a fellow Commissioner. It was at the price of much personal and denominational loss that Dr. Cody consented to render this service to the Foreign Mission Board and the denomination; besides travel in Europe at this time, especially over many of the routes which the commission had to pass, is anything but desirable and comfortable. When assured that he could render a service to the denomination, Dr. Cody cheerfully and characteristically consented to forego all personal considerations and give himself to what seemed to be an opportunity to serve Southern Baptists and their greatest christian enterprise. He has proved himself a capable commissioner. Cautiously, courageously, and without bias he inquired his way into every problem with which we had to deal. If the report which the Commission is to make to the Foreign Mission Board possesses value, a large credit will be due Dr. Cody. We consider ourselves fortunate in having had not only these months of fellowship with him, but his counsel concerning missionary matters and missionary policies on which the Board needed the sanest judgment to guide it both now and in the future conduct of its great and enlarging work.

The Commission had by reason of the observations and larger acquaintance which it has had the opportunity to make, come to a fuller realization of the world task and world opportunities which confront Southern Baptists. We believe that it can be put down as a sober judgment that the world call for the message of the gospel of Christ as Southern Baptists define it and intone it, was never so loud or insistent as in this hour. The world must be reconstructed or a complete chaos and ruin are imminent. Christian religion, evangelical religion, must vitalize the whole reconstructed program if a successful and abiding work is to be accomplished. We would join the praying men and women of our churches in their importunity that God may make Southern Baptists equal in their faithfulness to the responsibility which such an hour imposes upon them.

#### WAS JESUS STOLEN?

W. E. Fendley, D. S. T.

In a former article we studied the question from the standpoint of a lawyer, in the light of Roman law. In this we want to notice Five Things That One Must Believe in order to believe that the body of Christ was stolen. Those people affirm nothing, but deny everything. They must believe all that the negative of this case implies.

1. They must believe that sixty-four Roman soldiers under the penalty of death all slept at once. You cannot make any man on earth outside of a lunatic asylum believe that. Suppose death is the penalty for going to sleep on duty. Suppose twenty of them go to sleep? Will the other forty let them sleep right on? Suppose that sixty-three of them go to sleep. Will the other one who loves these men as he loves himself, and who understands that if a sentinel comes around and discovers them that those men will die, will he let them sleep on? You cannot make any one believe that sixty-four Roman soldiers under penalty of death, watch-

ing only six hours at a time, would all go to sleep at once.

2. They must accept the testimony of sleepers. Suppose that my watch was stolen from my room last night, and I should go before the officers and declare that twelve certain men took it. They would ask me if I saw them, and I would have to say, no, I did not. Well, then, how do you know that they took your watch? Well, they wanted it, and they came and took it while I was sleeping. Which one of those men opened the door? and which of them picked up your watch? and where is the watch now? I don't know, you see I was asleep. Ask those Roman soldiers: Did you see those disciples when they stole that body? Which one of them broke the Roman seal? There was a penalty of death for that. You see we can't tell, because they did it while we were asleep. If those disciples had broken the seal and taken the body, they would have suffered for it in that blood-thirsty city. There is no court on earth that would have accepted the testimony of those sleepers, yet so-called infidels claim to believe it.

3. They must believe that the disciples who were so afraid, all at once became tremendously bold. Peter, the bravest of them all, stole away and denied Jesus three times when there was no special danger at all. The other disciples had deserted him, only John proving true to the end. Now, with all those soldiers armed to the teeth, watching for their approach, what is the result? The infidel claims that they did become suddenly bold. Inconsistent.

4. Again, they must believe that these thieves took plenty of time to fold up the grave clothes, and place them neatly to one side. Is that the way thieves do things? But infidelity must believe that those who stole the body of Jesus did just that way.

5. They must also believe that those disciples would risk their lives for a dead imposter, when they would not for a living Savior. In other words, when they had a chance to rush forward and take Jesus from the mob that was gathering about him they did not do it, but as soon as Jesus was dead, and buried away, they jeopardized their lives to get his dead body. Infidels would have us believe that those disciples would risk more and attempt more for a dead imposter than they would for a living Redeemer.

Those disciples were not at this time the kind of men that would run any risk with a Roman guard.

You will be safe in submitting the whole case upon this proposition: If those disciples did steal the body of Jesus, how did they put life into it? For Jesus was certainly alive after all this. I may not be constituted right, if not, it is my misfortune, but if I have a religion at all, I must see some reason in it.

General Lew Wallace said, "After giving six years to the impartial investigation of Christianity, for the purpose of ascertaining truth or falsity, I have come to this conclusion: Jesus is not only a Christ, but the Christ, and my risen Savior. When that fact was settled in my mind, I wrote Ben Hur." That kind of testimony ought to be worth something.

Christian evidence is not filled with dreams. The Gospel of Christ is not made up of things that happened in the dark. It did not commence its progress in some remote corner of the earth, but what is acknowledged by all to be the most enlightened age of all antiquity, the Augustan age, and in the most populous and polished cities of that age, such as Antioch, Athens, Corinth, Damascus, Ephesus and Rome. The apostles traveled over classic ground and established Christian churches in the land of Cicero, Euclid and Pericles.

There are many historical facts in the world that were not attended by one-tenth as many witnesses as was the resurrection of Jesus Christ. As examples, I might speak of the birth of princes, the signing of treaties, the remarks

of cabinet officers and the deeds of assassins. I say that these great events that men receive upon testimony and accept as facts, these have not one-tenth the witnesses as had the resurrection of Jesus. Therefore, I need not beg anybody's pardon for what I believe. I believe with all my heart that Jesus the Christ is risen indeed. I believe that he was seen after his resurrection by 641 eye-witnesses. I believe that he was seen eleven different times by men of different vocations. During those forty days Jesus appeared to different men under different circumstances at various places. He ate with them, walked with them, and talked with them. They positively could not have been deceived, such deception would have been beyond a parallel in history, and without an analogy in the annals of men, because they had been intimately acquainted with him before his crucifixion and death. Christ's enemies became the charter members of his church, in Jerusalem on the day of Pentecost. Account for that fact if you deny the resurrection.

Eupora, Miss.

#### SEVERAL THINGS

By T. A. J. Beasley.

Rev. R. A. Kimbrough.

I see in the Record that Bro. Kimbrough is to be one of our enlistment missionaries. It is my opinion that no better selection could have been made. I have known him intimately since he first came to Mississippi to become pastor at Tupelo. He, and I have worked together quite a good deal in revival meetings. He has splendid evangelistic gifts. Besides this he is a scholar, a teacher, a preacher, a good mixer, and thoroughly sound in doctrine and practice.

Rev. I. N. Penick.

We are to have Bro. Penick with us the first week in March at Clarke College to deliver a series of sermons on evangelism. He is head of the Bible department in Union University, and is one of our choice Baptist scholars and preachers. We are looking forward to a great spiritual feast that week.

#### The 75 Million Fund.

Several reports have been given out as to what our school raised, none of which were correct. Our preachers subscribed \$11,000. The whole school, including the preachers, subscribed \$17,930. Our preacher force raised on their fields of labor more than \$100,000. Our school was responsible for the raising of about \$125,000. We were apportioned about \$30,000 by the Education Committee.

#### Clarke Memorial College.

Former students, and those in position to know, say we are having the best session that our college has had in its history. Our teachers are doing a high grade of work. The session so far has been one of harmony and good will among both teachers and students.

The religious spirit is fine. The teaching of the distinctive Baptist doctrines has been emphasized in the class room and in chapel. Quite a number of our students have been converted since the session opened, and nine have volunteered to be missionaries.

#### Our Athletics.

Our basket ball team is one of the best in the State. We have won over Alden Mills, Mississippi College, Meridian College, and played Mississippi College four games, winning one game and playing so close in the other three that Mississippi College was only one point ahead in all four games.

The future of the college was never so bright before. Our faculty for another year is almost complete, and every department will be well cared for.

Our curriculum will be so arranged till a graduate from Clarke College can finish in a standard college in one year.



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## A SACRED COW

Some time about last July, Prof. M. Latimer, of Mississippi College, the next door neighbor of the Record editor lost a fine young registered Jersey cow. No trace of her could be found anywhere, though search and inquiry were made. Our friend specializes in Greek and Jersey cattle and his loss was considerable. That's the first chapter in the story.

Last week a one who is deeply interested in building the new church at Clinton, Prof. Latimer made a generous subscription to the cause and was solicited from others. His interest was so genuine and deep that he remarked if he could get that young cow back, he would give her to help build the church in addition to his other contribution. This was said, so far as the writer knows, only in the home of the professor. That night a noise was heard down in the barn and some one went down to investigate the cause of disturbance. There securely enclosed in the barn was his cow wife and sound which had been lost for seven months.

Explain it to suit yourself, say a thief had gotten the cow and then becoming uneasy had returned her. Nobody has told how it happened. But when the cow was wined to the church building she was found in the barn. The Lord is in that church building enterprise at Clinton. Now the cow is for sale. Her mother sold for \$250.00. This one a little less than two years old is estimated to be worth something like \$200. If you are interested in this "sacred cow," write Prof. M. Latimer at Clinton. You may give all you wish and it will go to the church building.

## MEETING OF COMMITTEES IN NASHVILLE

It seems hardly in conformity with the conventionalities to say that the meeting was a disappointment, and yet that is what it seemed to many. Not that it was not worth while, for it seemed a necessary step in the work, but so little time was given to what seemed the real purpose of the meeting and so much was taken up with what was settled many months ago. The meeting was called by the commission which projected and put over the campaign for the 75 million, and included the Executive Committee of the Southern Baptist Convention, the State Mission Secretaries, the W. M. U. secretaries and the Baptist editors. The purpose as we understand it was to conclude in the best possible way the campaign and especially to follow it with a thorough campaign of constructive evangelism. This business was introduced and disposed of in short order, giving place to a long discussion as to a revised ratio of distribution for the money subscribed, which took up most of the time of the morning, afternoon and evening sessions.

The recommendations of the Campaign Commission were well wrought out and heartily ap-

proved by the conference. They will appear in next issue of the paper. Dr. Scarborough, the general director, read the report after Chairman Truett had opened the meeting and made a short address, in which with all humility and gratitude he gave God the glory for the victory. Dr. Scarborough also spoke of the great victory with deep gratitude. He praised also the secretaries, the editors, the Sunday School Board, and the women for their part in the work. Over \$90,000,000 have been subscribed, of which Mississippi pledged \$4,000,000. The expense of the campaign has been only three-fourths of one per cent, smaller than any other business of like magnitude can show.

There have been issued 22,000,000 tracts and one million columns have been used in the secular press. The results of the campaign in enlistment of young people and uniting them in a great task has been fully worth the whole cost, independently of the money that has been raised.

On account of the introduction of other matters, there was little time to discuss the real purposes of the conference, and the brethren had to be contented with reading and adopting the report of Dr. Scarborough. It will be published in the Record and is worthy of careful reading. It will also be the plan of the work for the commission in the month before us and so will be up for discussion in all the Baptist papers.

## WHEN THE FIRE WORKS BEGAN

This was when Dr. Truett as chairman of the Campaign Commission turned the gavel over to Dr. Gambrell as chairman of the Executive Committee of the Southern Baptist Convention. A little time was given to Dr. Fort to report to the committee which had gone to Washington to arrange for the meeting of the convention in May. The meeting will be held in the Billy Sunday Tabernacle, seating 4000, and the Raleigh Hotel will be headquarters. The hotels have promised not to raise the rates, which are already said to be sufficiently elevated.

Things warmed up when it became known that the Seminary in Louisville was asking for \$1,000,000 for a building fund, in addition to the half-million set aside for Students' fund and \$200,000 for the Training School. Then the hats fell in the ring thick and fast. The Seminary at Ft. Worth stood in need of buildings, having now only dormitories. The Bible Institute in New Orleans served notice that they must have dormitories immediately and a library building. A delegation from New Orleans made an earnest plea for half a million for a Baptist Hospital. The Baptists of British Columbia sent an S. O. S. call. Dr. Vines made a vigorous plea for an increased support of the old preachers; and Dr. Livingston Johnston renewed the appeal of the Ridge Crest Assembly. Then brother O. L. Hailey furnished a counter irritant by asking advice as to making out the program for the next convention.

In the meantime the visitors which formed the larger part of the meeting, were spectators and partakers of the sufferings of the committee. Occasionally a visitor could stand it no longer and would break forth into a speech or volunteer a series of resolutions. The Southern Seminary's claims were presented by Drs. C. W. Daniel, M. Ashby Jones and E. Y. Mullins. The Southwestern Seminary by Dr. Scarborough. The New Orleans Hospital by a representative of the banks, the Chamber of Commerce, the doctors and by two pastors.

The Hospital matter was referred to the Committee on Hospitals of the Southern Baptist Convention. British Columbia was referred to the Foreign Mission Board. The American Bible Society was referred to the next convention. The old preachers and Ridge Crest seemed to get lost in the shuffle. This left the field to the theological institutions. Dr. Cottingham, president of Louisiana College offered a series of resolutions to the effect that it was wrong in principle and unwise in policy to reopen the question of apportioning the money, since the ratio was fixed

and well understood before the money was given. This seemed to meet with general favor at first, but the discussion was continued till many minds seemed befuddled.

The State Secretaries were asked to retire and formulate a statement of opinion. When they returned they were mostly in favor of letting the ratio alone. Dr. Hobbs of Birmingham offered a compromise substitute to the effect that the matter be left with the State Boards with the proviso that the amount originally given the south-wide objects be preserved as they were and that favorable consideration be given to the theological institutions.

Then a committee of five was appointed which after retirement and consultation brought in a report which did not get a motion to adopt. After various motions and many speeches the whole matter was referred to a committee of five to report recommendations to the Executive Committee just before the convention in Washington. This committee consists of Livingston Johnson of North Carolina, Hays of Kentucky, Moss of Maryland, Inloe of Tennessee and McComb of Louisiana.

This is a sample of what comes of trying to change the ratio of distributing the money when it has been given upon an agreed apportionment.

Officers of the American Federation of Labor have opposed the Anti-Sedition Bill now before congress because it is said to limit their ability to agitate. And the National Association for the advancement of Colored People is raising objection of the same sort. They object to the provision excluding from the mail any printed matter "wherein and whereby an appeal is made to racial prejudice, the intended or probable result of which appeal is to cause rioting or the resort to force and violence." We are surprised that these negroes say it can be used to bar nearly every negro newspaper and magazine published in this country. Surely something is wrong when any large element of the country are afraid of sedition laws.

A strong, clear statement was made by the Executive Committee of the Southern Baptist Convention of our position on the Interchurch World Movement together with the reasons therefore. It was prepared by Dr. F. S. Groner of Texas, revised by a committee and adopted.

Dr. F. M. McConnell read a paper which had been adopted by the State Mission Secretaries, addressed to Northern Baptists. It was a protest against the methods of the Interchurch World Movement in the South, and asking if the Northern Baptists who participate in the movement approve of these methods which seem to seek to embarrass Southern Baptists in their work.

The Fifth District Bible School at Hattiesburg. The Baptist churches of the city cheerfully voted to care for it. We want you to come March 8th to 13th. Some of the teachers and speakers are Dr. P. I. Lipsey, Dr. S. E. Tull, Dr. Bate-man and Miss Mallory. Be sure and write Rev. W. S. Allen that you are coming and when you are coming. In order to make this Bible Institute worth while it will take our efforts and co-operation.

A Chicago paper concludes that the only way to get some people to work is to educate them to spend their money. We have heard advocates of that philosophy in these parts for a long time. We have a class of citizens of whom it is often said they won't work as long as they have any money in their pockets. Hunger is the mother of industry with them.

Pastor W. W. Rivers of the North Ft. Worth Church is anxious to get into communication with a man qualified to do Sunday School work, giving all his time at a good salary. His is a church of 1100 members in a good section of the city. Address him at 1517 Boulevard St.



Since Rev. G. W. Riley has returned to Griffith Memorial, Jackson, the church which he organized 14 years ago, the congregations have doubled, the Sunday School and prayer meetings are flourishing. Bro. Riley will hold a number of meetings during the year. He held 18 meetings in this state last year and several pastors whom he assisted are making dates with him again.

Pastor E. T. Mobberly has just concluded five years of service at Lexington. In this time the church has increased its gifts to benevolence ten fold, and the church has just added \$800 to the pastor's salary. Brother Mobberly is also preaching to three country churches nearby in the afternoons. We wish for him a long period of similar service and blessing.

The Tabernacle Bible Conference will be held in Atlanta, Georgia, March 18-28. Among the speakers are G. Campbell Morgan, Len G. Broughton, W. M. Evans, Geo. W. McPherson and John Paul. It is a conference for exposition of the fundamental things of grace. The music will be led by D. L. Spooner and a great choir.

The editor spent Sunday with the church at Durant and found them nearly completing the Sunday school addition. This and other evidences of their activity makes a visitor's heart glad. Pastor Bentley has much already to show for his two years' of service with these people.

Have you gotten your copy of Dr. Gambrell's new book, "Baptists and Their Business." It will only cost you \$1.10 postpaid and it will do you more good than anything you have read in a long time. Order from the Baptist Record.

No book on Evangelism has appeared in many years which will help the preacher and soul-winner more than Dr. Scarborough's new book "With Christ After the Lost." Send \$1.50 to the Baptist Record for it.

During our 75 Million Campaign, the question was asked "What will we do with so much money?" Now that it has been raised the question is being asked, "How can we meet our present needs with so little?"

Census enumerators found a family in Massachusetts having eleven children everyone of whom was born in a different state. Wonder what denomination that preacher belongs to.

#### ANNOUNCEMENT

On March 1st we will tabulate and publish by churches in the Baptist Record the results of the 75 Million Campaign up to and including Feb. 29th. If your church has not made its report and sent in the duplicate pledge cards, please do so at once so as to get your report included in this publication. If you have sent your duplicate pledge cards and have not sent the report, please forward report at once as we need the information to include in the publication.

N. T. TULL.

#### THE ONWARD MOVEMENT

(L. R. Scarborough, General Director)  
At a Conference in Nashville, February 19, the general secretaries, state secretaries, W. M. U. secretaries and vice presidents, the executive committee of the Southern Baptist Convention, the editors of Baptist papers, the campaign Commissioners and other workers, planned a great forward follow-up movement in the 75 Million Campaign. It was a very serious body of men and women, grateful to God for victories already won and conscious of the pressure of the future on them in their responsibility.

The campaign commission submitted for general discussion a program looking to the conduct

of the campaign till the May Convention. With a few modifications the program was unanimously adopted. It is as follows:

(1) That the year be divided into two periods of evangelism and indoctrination, one from now until May convention for the churches which hold their meetings in the spring, and one for the churches which hold their meetings in the summer and fall.

(2) That the first period from now until the convention, be subdivided into three periods: (a) From March 7th to March 28; (b) from March 28 to April 18; (these two periods to be given to soul winning and indoctrination); and (c) from April 18 to April 25 to be given to a great 100 Million Dollar Round-up in campaign subscriptions and \$20,000,000 in cash. The purpose of this last period is to secure subscriptions from all the churches where subscriptions were not taken during the former drive and from all the church members not reached before. There are probably 25 per cent of the churches which were organized with the campaign organization, but were not reached with the subscriptions and cash campaign, weather conditions, and other things interfering, also, probably 25 per cent of the church membership in the churches making the drive were not reached with a subscription or a cash donation. It is hoped that thousands will come into the churches during the evangelistic campaign. All these should have an opportunity to get in on this great movement.

The subscription list stands February 19th as reported by the State secretaries, and counting the credits at \$90,164,503. From the above named source we would be able to run the subscription list up to \$100,000,000. It may be that moved by the evangelistic tides Baptists who did not give what they should have given in the first drive, will more clearly see their duty and increase their subscriptions.

(3) That March 3, be set as a day of prayer in the churches everywhere. This is in the week set apart by the W. M. U., as prayer week and it is hoped that the churches will come together in great numbers and mightily beseech Almighty God for the enduing power of the Holy Spirit. Also, that as far as possible within the limited time the associational forces come together March 3 and 4 for great conferences, planning for the forward program. Of course, if this date is too early they will have these conferences at the earliest possible date thereafter.

(4) That where it is possible, the city churches should go in for great simultaneous campaigns and where it is possible in the cities and the smaller churches that a religious census be taken, making a careful survey of our opportunities and needs.

(5) That as far as possible, the whole strength of the denomination be given to the round-up campaign for \$100,000,000 in subscriptions and \$20,000,000 in cash in order that we may come to the May convention at Washington and really have a victory convention.

(6) That the General Director and Mr. Frank E. Burkhalter aid the state secretaries in furnishing tracts and in other forms of publicity, it being understood that the general director will conduct the campaign from his office at Fort Worth, and that Mr. Burkhalter will see after the central office in Nashville, Tennessee, and will give special attention to promoting publicity in the secular press.

#### Tracts

The general director and the Sunday School Board have provided the following tracts and will send them in large quantities to the State secretaries. The brethren will order the quantities of tracts which they feel that can effectively use from the secretaries and not from the Nashville office. About half of these tracts are published by the Sunday School Board and the other half are provided by the Campaign Commission.

1. Soul Liberty Applied to Church Life and Organization, by E. Y. Mullins, D. D.

2. Seven Baptist Fundamentals, W. T. Conner, Th. D.
3. Brief Catechism on Baptist Beliefs, I. J. Van Ness, D. D.
4. Some Baptist Ways and Wherefores, J. J. Hurt, D. D.
5. Independence and Interdependence of Churches, J. B. Gambrell, D. D.
6. Baptists and the Bible, E. Y. Mullins, D. D.
7. Modern Scholarship and the Form of Baptism, A. T. Robertson, D. D.
8. A Comparison and a Contrast, M. E. Dodd, D. D.
9. Open Communion, W. W. Hamilton, D. D.
10. The Supper of Our Lord, George W. Truett, D. D.
11. The Lord's Guests at the Lord's Table, W. W. Hamilton, D. D.
12. True Denominationalism, E. Y. Mullins, D. D.
13. Baptists and Their Place in the World, Geo. W. McDaniel, D. D.
14. A Warning Against Entangling Alliances, J. B. Gambrell, D. D.

#### Tracts on Evangelism

15. Organizing for Soul-Winning Campaign (for pastors and church workers) Weston Bruner, D. D.
16. Taking a Religious Census (for pastors and church workers) Rev. Louis Entzinger.
17. Pastoral Evangelism, Len G. Broughton, D. D.
18. Prayer and Power, M. E. Dodd, D. D.
19. Revivals, How to Promote Them (for pastors and church workers) L. R. Scarborough, D. D.
20. How to Do Personal Work, F. M. McConnell, D. D.
21. Which? (for unsaved) W. W. Hamilton, D. D.
22. Are You Saved or Lost? L. R. Scarborough, D. D.
23. The Way Made Plain (for unsaved) B. H. DeMent, D. D.
24. What Must I Do to Be Saved? W. W. Hamilton, D. D.
25. What to Do With and for Our New Converts, J. W. Gillon, D. D.
26. Why Join a Church- (for new converts), H. W. Virgin, D. D.

#### Page Leaflets for Unsaved

27. A Walk on Broadway.
28. I am All Right.
29. It is Not Too Late
30. A Square Deal.
31. A Most Important Truth.

#### For Volunteers for Special and Definite Christian Service

32. Chapters from "Recruits for World Conquest," L. R. Scarborough, D. D. (This booklet has already been sent to those who signed cards on "Calling Out the Called" Day. It is intended for those who have definitely committed themselves or for special cases.)

The time for this Onward Program is short, and there are many difficulties, but all the forces of the denomination should throw themselves into this movement without reservation, seek to win thousands of souls and bring into Baptist Churches multitudes of new converts, and unidentified members and conduct the most constructive indoctrinating campaign ever known in Christian history.

The day ahead is one of the most important in the history of Southern Baptists. Our responsibilities are unspeakably great. Our opportunities are challenging to the highest degree. Our hope for victory is in the mercy, grace and power of our divine Lord. Let's bring to His crown not only millions of consecrated money, but millions of surrendered and ended lives. Our God hath led us thus far. He will lead us on. His commands now are "Lift up your eyes into the harvest," "Go out into the highways and hedges and bring them in; for yet there is room," and "Teach them all things whatsoever I have commanded you, and lo, I am with you always."



## HOW CHRIST SAVES MEN.

B. A. T. Robertson, LL.D.

The central teaching of Jesus was his death and resurrection. If we wish to learn the theology of Jesus we must follow his lead. He is his own best interpreter. He laid accent on his miracles and urged that they corroborated his claims. But they were only means to an end. He asserted that he was the Son of God and had come to save men by his death if they believed in him. He would give proof of his Messianic claims and of the power of his atoning death by rising from the dead. He had power to lay down his life and he had power to take it again. He would give his life for the sheep. He would give his life as ransom for many. His blood would be shed for the remission of sins (Matt. 26:28). And if he was lifted up he would draw all men unto him (John 12:32). It was a voluntary death and a conscious sacrifice. He knew what he was doing and went to the cross with high and holy purpose. If he faltered for a moment in Gethsemane, that was due to the weakness of the flesh, and it was only for a moment. We must put the accent where Jesus does. He was born at all only to die for our sins. Else he had no message to teach that was other than ethical and ineffective. Else he could not be our king. Else he could not be our Savior. Else he could not be our Priest. Else he could not be our Advocate. But for his atoning death, he would have been only another of the many teachers of the world. The blood of Christ makes possible the work of the Spirit. But his death on the cross and his resurrection from the grave were both in his heart and on his lips. It all fell on Calvary. But thanks be to God for the victory of a crucified and risen Savior, Jesus had no mere mechanical conception of his atoning death. He clearly taught that he gave his life a ransom in place of those who were saved from sin (Matt. 26:28). But that he perceived the vital and moral aspects of this sacrifice is plain from John 12:24. His course was in harmony with nature.

## The Need for a Savior.

"Is there a balm in Gilead. Is there a physician there?" (Jer. 8:22.) If so, what is the balm? The heathen had tried philosophy, and it brought many noble ethical precepts and beautiful ideals. The trouble lay in the disparity between precept and performance. The heathen world has wandered away from God into the Serpentine bog of polytheism. The Jews had special leading from the hand of God, but they too hungered for new gods. The law as pedagogue and with difficulty kept them in guard till Christ, the schoolmaster, should come. Type had no efficacy in itself. Shadow could not act as substance. Ceremony and ritual only symbolized other things. There was saving truth in the Old Testament, for the spiritual life is presented there, and the sacrifices pointed to the great atoning sacrifice. But the latter finally put the spirit in bondage. When Christ came the Jews could not see the spirit for the letter. They no longer saw the spirit in the letter. The world was helpless and hopeless.

Our Lord was not surprised at his death, for he knew from the first that he must die. He had come to die for our sins and in our stead. His hour was even before him. "The Son of man must suffer many things and be slain and raised the third day" (Luke 9:22). They will crucify the Son of man, he said. But "thus it behooved the Christ to suffer and rise from the dead the third day" (Luke 24:46). "Except a corn of wheat fall into the ground and die, it abideth alone" (John 12:24). "I lay down my life that I may take it again" (John 10:17). He came to give his life a ransom for many. And it will not be in vain. "And I, if I be lifted up from earth, will draw all men unto me" (John 12:32). "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have eternal life" (John 3:16). "For this

cause came I unto this hour" (John 12:27). "This is my blood of the covenant, which is shed for many unto remission of sins" (Luke 26:28). "Nevertheless, not my will, but thine be done" (Luke 22:42). "It is finished" (John 19:30). Thus Jesus spoke of his atoning death for human sin. Thus he won the right to offer life to sinners on the basis of his death.

But there is one thing more that is needed. This atonement makes possible reconciliation with the Father, was, indeed, prompted by the Father's love, but actual reconciliation is not accomplished in any given case till the sinner comes back to the Father with confession of sin. "The prodigal son came and said, 'Father, I have sinned'" (Luke 15:21). That is the hard word to say, but repentance is essential, for God will not out of hand forgive a rebellious sinner. Here we pass deeper into the mysteries of grace. The sinful soul is dead and cannot turn to God for life. Yet we must be born again or we perish, Jesus said to Nicodemus (John 3:3). The impulse to life must come from God who is life, and life reaches death from outside. But these must likewise be the spiritual response to the new life. The delicate spiritual process that we call regeneration from God's side and repentance or conversion from man's side is not fully unfolded. These are, however, blessed facts in the Christian's life. The essential thing for us to know is that forgiveness of sin is possible in Christ. This Jesus offers us and this we can find nowhere else. No wonder there is joy in the presence of the angels over one sinner that repents.

## The Salvation Christ Offers.

What is the remedy that Christ offers to a hopeless sinner? Is it a new system of doctrine? A new philosophy? A new state? A new book? A new organization? A new church? A new ritual. A new preacher? A new idea? He wrote no book. He advanced many new ideas as other had done; he proclaimed glorious doctrines; he gathered a group of disciples around him. He set up anew the kingdom of God. But in none of these plans do we find freedom from sin. Jesus offers himself as the Savior from sin. He is the remedy. He lived a sinless life, and gave himself as a lamb without blemish. He grappled with sin at close quarters. With a perfect life he offered a perfect sacrifice, and the Father is well pleased. So the Son comes to the sinner and offers himself as Savior. "Ye believe in God; believe also in me" (John 14:1). "Come unto me" (Matt. 11:28). "And whosoever liveth and believeth in me shall never die" (John 11:26). "If the Son shall make you free, ye shall be free indeed" (John 8:36). "I came that they may have life" (John 10:10). He offers life to us "abundantly." We begin to live in Christ and we go on living in Christ. With Jesus ethical conduct is the fruit of life, not life the fruit of ethical precepts or conduct. This is what sets Jesus apart from all else. He gives us life. The old flower of virtue has a new fragrance and the fruit a new flavor, for it grows in the soil of life, not death.

When the Greeks came to Philip and said respectfully, "Sir, we would see Jesus" (John 12:21), Philip did not dare comply with the courteous request. Was it regular. Was it orthodox for Gentiles to meet Jesus? He interviewed the unusually wise Andrew on the grave problem. It was more than both could settle. They came to Jesus with this problem. The soul of Jesus was greatly troubled. He did not seek to unravel their technical pettifogging scruples. The cross would alone break the middle wall of partition between Jew and Gentile. Jesus spoke about his death and struggled in prayer with the Father, who heard him and spoke to comfort him. "And I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32). When men come to us and ask bread, do we give them a stone? When they seek Jesus, do we give our theological system? Orthodoxy, church, preacher, the Bible itself,

will prove stumbling-blocks if they come between the soul and Jesus. "Come unto me," he said, "and I will give you rest" (Matt. 11:28).—*Watchman-Examiner*.

## ORGANIC UNION.

Evidently the Presbyterian Banner is not fully convinced that the Interchurch World Movement is headed in the right direction. Under the caption, "Whither," it comments editorially, as follows:

"We attribute to the promoters of this Interchurch Movement the best possible motives; but we believe that they are radically wrong in two great essentials. First, they have a wrong conception of the unity for which our Lord prayed. They assume that he prayed for some kind of outward, organic unity, and they point to the organic unity of the Roman Catholic church, as the source and secret of the power of that church. Now, we know, as Vinet said, that the unity of the Roman Catholic church is only outward, surface unity, that under the surface there are warring factors, restrained and subdued by organic authority. Organic unity, that grows out of unity of spirit, is a good thing, but organic unity cannot give unity of spirit, and organic unity without unity of spirit breeds formality, superstition and hypocrisy, and paralyzes spiritual activity.

"Second, these promoters err in thinking that the kingdom of God comes with observation, that we can say, 'Lo here, or lo there!' The progress of Christ's kingdom is not indicated by great conventions. The silent growth of the seed, the working of the leaven of righteousness, peace and joy in God, as they are going quietly on in human hearts in Christian homes, in churches and communities, are far more important than surveys, parades, conventions and outward demonstrations, where men talk about great leadership and say, Rabbi."

In an editorial paragraph in the same issue, the Banner announces that progress is being made "in the plans of the Presbyterian church for organic union with other evangelical denominations.—The Baptist.

## GET BUSY!

Suppose all our pastors and preachers in the towns get out into the country churches on the fifth Sunday, February 29th. The last fifth Sunday in February most of us will ever see. Let us make a record day for our country churches and getting acquainted with our brethren. Let your pastor go and you go with him.

Let us carry on that day Dr. Gambell's splendid tract "After Campaign Message" which is certainly a warning against entangling alliances. Let us have from one to four group meetings in each country, getting information and giving information. It largely depends upon the county organizer. We have just begun in this glorious campaign for Christ's kingdom. It all depends upon our follow up work. Get the tract "Helpful Hints," gotten up by Bro. Lawrence and Tuill. Everything is ready. Our great and only Captain says "Come for all things are now ready." Let us hear the call anew. "Come over and help us," Come out and help us. Let us go into the wide open door. Look up! Wake up! Take up! Keep up! Let us pray and work for a great Bible Institute at Hattiesburg, March 8-13.

Yours to put it over,

A. L. O'BRIANT.

Organized labor may well pray to be delivered from its alleged friends. Nothing has done so much to bring disrepute as the character and conduct of some of its leaders. In a recent conversation with a prominent labor union official, he declared this condition of affairs as the greatest difficulty with which organized labor has to contend.—*Ex*.



## JACOB'S PRAYER AT THE JABBOK

(Gen. 32)

(By W. C. Tyree, D. D.)

While common elements are found in all real prayers, special features appear in each one. For this reason not one, but many prayers are recorded in the Bible for our instruction, and the careful study of each one will be very profitable. A sense of great danger and utter helplessness prompted this prayer by Jacob. The messengers he had sent to meet Esau had returned, saying, "He cometh to meet thee and four hundred men with him." Jacob knew the nature of his brother, and was thus assured that he had not forgotten or forgiven the wrong which Jacob had done him. His large family and many cattle afforded no means of defense, but made escape from Esau's vengeance impossible. Fear is not an improper reason for praying. If humble, penitent and trustful, we may ask God for protection and deliverance in time of danger with just as much propriety and confidence as when we ask him to supply any other need. Because he is our Father this is natural in us and pleasing to him. Our helplessness itself makes a powerful appeal to God. In human relations weakness appeals to strength. The helplessness of a babe presents an irresistible claim to strong men. The helplessness of the infant Moses had more power over the princess than the arguments and miracles of the man Moses had over the king of Egypt. We instinctively feel that it is right and noble for strength to respond to weakness, so we may be sure that our helplessness and dependence appeal to God. The remembrance of sin did not keep Jacob from praying. He had never forgotten the wrong which, with his mother's help, he committed against Esau twenty years before; and circumstances now bring it before him with terrible vividness. He was not ignorant or forgetful of God's holiness; but he was truly penitent and trusted in God's mercy. If innocence were a condition of prayer, none could pray. The Publican was a sinner and realized it, and yet he prayed and was answered, because he was humble and confessed his guilt. We who know and trust in Christ can understand better than Jacob did why and how God can be faithful and just to forgive and cleanse us when we confess our sins.

In this prayer Jacob does not begin by speaking to God about his danger and asking deliverance. This would have been natural, for his peril was imminent. But he first considers who God is, recalls God's former dealings with him, and expresses his gratitude for former blessings. He addresses God as the God of his father Abraham and Isaac. This showed that he found encouragement and hope in the remembrance of what God had done for these men, notwithstanding their faults; and depended much on the covenant with which God made them, for he believed he was to inherit the blessings of this covenant. He says, "Thou art the Lord, which said unto me, 'Return unto thy country and to thy kindred and I will deal well with thee.'" We infer from this that Jacob had not decided to go back to his father's country without consulting God. For a long time he had been dissatisfied, for Laban and his sons had mistreated him. At last and doubtless after earnest prayer for guidance, God told him to return and promised to bless him. This was very encouraging and comforting to Jacob in his present difficulty and danger, and it enabled him to pray with more confidence, but not with presumption. For he said, "I am not worthy of the least of all the mercies, and of all the truth which thou hast shown unto thy servant." This we may be sure was a sincere statement. Jacob it seems had

come to know and properly estimate himself.

He really felt that he did not, as this language asserts, deserve the smallest of the blessings he had received; or as another translation puts it, "I am less than all the blessings" I have received, which would mean that he felt that God's goodness had been wasted on one who was not worth it. These blessings he sums up in the statement, "with my staff I passed over this Jordan, and now I am become two bands." He had been industrious and persevering, and he had exercised good judgment and discretion, but he did not ascribe his prosperity and success to this, but to God's goodness. All this prepared Jacob to present his petition in the right spirit and with strong faith. He realized that he was appealing to the God of his father, to the God who had sent him on this journey and promised to bless him. He realized that he was utterly unworthy of God's goodness, but notwithstanding his unworthiness God had greatly blessed him. In such a state of mind and heart he could and did offer his petition with assurance. Our prayers, doubtless, are often unanswered, not because we ask for wrong things, or because God is unable or unwilling to give, but because we are not in the proper state of mind and heart to receive. Before we make our petitions we, like Jacob should consider who God is, recall his dealing with us, humble ourselves before Him, and praise Him for what He has done.

This is the petition Jacob offered: "Deliver me I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me and the mother with the children." The situation is desperate and from a human standpoint hopeless, nevertheless his faith makes him sure that God can deliver him. He does not pray that he does not deserve the fate that threatens him, or that it would be unjust and wicked for Esau to slay him and his family. He depends wholly upon God's mercy. In urging his petition he repeats another promise which God had made: "I will surely do thee good, and make thee seed as the sand of the sea which can not be numbered." This promise he now repeats not because he thought God had forgotten, or was unwilling to keep it, but to encourage and strengthen his own faith. We do well for the same reason, when we pray, to have in mind some promise just as the Psalmist did when he said, "Remember the word unto thy servant upon which thou hast caused me to hope." When Jacob finished praying he began at once to do what he could to answer his own prayer by an effort to placate his brother's wrath. He sends by his servants a generous gift to Esau, instructing them how to place the cattle so as to make a favorable impression, and tells them to say to Esau that what they bring is a gift from his "servant Jacob." His prayer and trust in God did not make such action unnecessary or inconsistent. It is not faith but presumption that prompts one to put forth no effort and to use no means to accomplish what has been prayed for. If God answers our prayers he will use some agent or instrumentality, and we may be the agent he prefers, and what we can do may be the instrumentality he has chosen. If he so uses us, and the answer comes as the result of our effort, it is just as much the work of God as if it was accomplished through some other agency or by a miracle.

Having sent his present to Esau, when night comes Jacob was left alone, for his family and cattle had crossed the Jabbok, "and there wrestled a man with him until break of day." Hosea (Ch. 12) says it was an angel who wrestled with Jacob, and at the end of the struggle Jacob said,

"I have seen God face to face." Some think this mysterious being was a created angel, and others that it was the Pre-incarnate Christ. Evidently it was not a human, but spiritual being, representing God. When the struggle began it seems that Jacob thought his antagonist was a man who, for some unknown reason, was attempting by force to detain him. For some time they wrestled and when his antagonist saw that he prevailed not against Jacob, which probably means that Jacob would not give up, but persevered in his effort to extricate himself, he touched his thigh, rendered him helpless, and said, "Let me go for the day breaketh." But by this time Jacob had discovered that his antagonist was not an enemy but a friend, not a man but God, and he said, "I will not let thee go except thou bless me." "What is thy name," asks the heavenly visitor. "Jacob" (supplanter) is the reply. "Thy name shall be called no more Jacob, but Israel (a prince of God), for as a prince thou hast power with God and with men and hast prevailed." "And he blessed him there." The nature and significance of this remarkable encounter is mysterious. It is quite probable that Jacob when left alone that night continued to pray, but the struggle here related was not a prayer, but a strange experience to which God subjected him, the meaning and purpose of which we may not be sure of. But it seems that God intended by this means to prepare Jacob to receive what he prayed for, and to qualify him for his future experience and mission. Jacob probably needed in this way to be humbled, to be made to realize that he was absolutely dependent upon God, and that his escape from the wrath of Esau and all his blessings, past and future, were undeserved and bestowed because of God's mercy. Notwithstanding his confessions he probably had not fully felt this before. Doubtless God often deals with us in a similar way. By some experience, which is painful and mysterious, he prepares us to receive and properly use the things we pray for, and other blessings he intends to give us. Jacob prevailed because as a prince he had power first with God and then with men. When he had carried his point with God he had nothing to fear from his brother. If he had struggled with Esau he would have been destroyed, but he struggled with God and was delivered. So it is always with us when we are in danger and when we encounter difficulties. If we prevail with God in prayer our safety and success are assured. Issues may be decided in our favor at the throne of grace before our anticipated struggle with obstacles or enemies comes on. If God grants who can refuse? If God decrees who can prevent? "If God be for us who can be against us?" To pray and prevail with God is a wonderful experience. We are not the same creatures after we have had such an experience. So God gave Jacob a new name, and Jacob gave a new name to the place. He called it Peniel, because at this place he had seen God face to face.

We have read most carefully the "Fraternal Address" sent out by the committee of the Southern Baptist Convention, said to have been written by Dr. Mullins. It is fraternal and scriptural. We fail to see anything in it to excite Dr. E. B. Pollard, of Crozer Seminary, or to awaken the suspicion that it was intended to divide Northern Baptists. Anybody must be decidedly "jumpy" to find occasion in it for any sort of alarm. Is the faculty of Crozer Seminary tenderfooted on any doctrinal statement of Christianity, or afraid of a creedal statement as a basis of cooperation.

Pastor C. M. Grayson says he has to cover about 800 miles a month in his work which includes Red Hill and Newmans Camp in Perry county, McLaurin, Zion Hill and Washington, a new town in Green county.



## MISSISSIPPI WOMAN'S MISSIONARY UNION

President—Mrs. A. J. Aven. Clinton  
 Vice President—Meadames A. K. Godbold, M. F. Douglas, C. Longest, E. K. Lide, Jas. W. Champlin and R. L. E. Evans.  
 Other Members—Central Committee—Meadames A. H. Longino, P. A. Bridges, McDonald Watkins, Rhoda Enochs, L. Hobbs, Miss Nell V. Bullock, Mrs. C. M. Hall.  
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 Margaret Funn, Trustee—Mrs. W. J. Davis, Jackson.  
 Personal Service Leader—Mrs. J. P. Farrell, Jackson.  
 Editor W. M. U. Page—Miss M. M. Lackey.

All funds should be sent to Dr. J. B. Lawrence, except the Literature Fund which should be sent to Miss M. M. Lackey.

A letter was sent to each society this week asking special prayer for our W. M. U. meeting in Vicksburg in April.

Are you not glad to find so much from our representatives in the far away lands on our page today? Pearl Caldwell, Carrie Hooker Chiles and Mrs. Greaves are bringing us good messages that will stir our hearts and renew our interest in each special field.

We are so thankful to our superintendents of associations where Bible schools will be held, and where our Miss Mallory will speak for calling Rally Days in each place. Lincoln County Association at Brookhaven calls a Rally for March 9th; Lebanon at Hattiesburg for March 10th; New Albany for March 15th; Central, where Miss Mallory begins her itinerary, for March 8th. We have not yet heard from Louisville, but are sure the sisters will gather there to get the splendid message. Meridian and Blue Mountain are the other two places Miss Mallory will visit.

## ATTENTION SOCIETY PRESIDENTS OF CENTRAL ASSOCIATION.

Up to this time, Feb. 20th, I have only received report from the societies for the Third Quarter, leaving twenty unreported. Is your society one of the six or two? Will you please see that your report is in the hands of your superintendent not later than March 5? This is very necessary that an intelligent report may be made at the W. M. U. Association Quarterly Rally March 8th of our work.

Sincerely,

MRS. L. H. YARBROUGH,  
 Associational Supt.

## W. M. U. OF CUBA.

It is a great joy to send you our greetings as you meet in Atlanta, the city that contains the "Lighthouse," the Home Mission Board, the rays from which penetrate even unto this beautiful island of the sea, which has been styled the Pearl of the Antilles. We have not many tithers among the native Christians, although some of the poorest pay this debt to the Lord and give him more. We have had a year's campaign teaching tithing and, as a result, one of the native churches has become self-supporting and we are expecting others to reach that goal shortly. Some of the societies have done better than last year; others died for want of interest and capable leaders. Because of unfortunate circumstances for the past six months we have had a Spanish-speaking woman missionary to take the lead in our Union work and, because of this lack of leadership, the work has not progressed as many of us would like to see it. The Sunbeam Band in Havana has been kept up by the help of native workers who translated the programs in Roy's Service and adapted them to our need. Recently we have formed a chorus of all the children under twelve, which takes in our primary department and the Sunbeam Band. Pray for us that our new women missionaries may soon master the language and that the climate may not treat them harshly, for we have great plans for the coming year.

MARY ELIZABETH McCONNELL,

Acting Secretary.

257 Arato Mactii, Fukuoka, Japan.

My Dear Friends:

I wish it might have been possible for you to have been with us at Christmas time. Just to have seen these dear bright faces would have repaid you for all your troubles and expense of sending the lovely Christmas box. We all surely appreciated it. Oh! if through these Christmas entertainments we can really teach the children and mothers and fathers the true meaning of Christmas. A great many fathers and mothers come to the Christmas entertainments who hear, for the first time, the real meaning of Christmas. Oh! there is such a big work to do here. It seems quite an undertaking with our small number of workers—but when we realize the number at home who are praying for us, we should take new courage and determine by God's help to win this land for Christ.

Surely these people need Christ. They are an educated people, a progressive people. Workers at home, bear this in mind and remember us often in your prayers.

While I am a kindergarten teacher, I work with all ages from the little tots to the grandfathers and mothers. I believe firmly if we win Japan for Christ our greatest task is to teach the children—to train them in the Bible teachings.

Friends, of course there are quite a number of things that happen that some times cause our thoughts to turn homeward. We do not have friends to confide in as we do at home, but you know we have to learn to confide more and more in our Master—and He really becomes our personal friend. Then there are the many inconveniences of living in a foreign country. I must say though the real joy of working for our Master repays for all the little discomforts. Four of the happiest years of my life have been spent in Japan.

May I again try to express our appreciation for your kindness.

May God's blessings be upon you all.

Sincerely,

CARRIE HOOKER CHILES.

## FROM PEARL CALDWELL.

The following personal note from our own Pearl Caldwell will be appreciated by all our readers, as well as the report she sends, and we have appended to her letter:

Pingtu, Shantung, China, Jan. 16, 1920.

My Dear Miss Lackey:

We are thankful indeed for the great victory that our Father has given you in the homeland in going right over the top in the \$75,000,000. We have not heard just how much yet but know it is glorious. Our \$50,000 is a giant undertaking for our North China Christians, but He will give us the victory also. I am sending you a report that I have written of this the first month's work in the campaign. The work among the women is especially hard, no literature and none who, or very few, who could read it if we had it, and yet they are responding so nobly. We do need your prayers constantly. I just hope the ladies of the Second Church will know how very much I do appreciate the box from the "Pearl Caldwell Circle." Such a glad surprise. I hear from Elizabeth occasionally. I am out and away from everything so much that I write fewer and fewer letters all the time and consequently receive fewer and fewer. Please remember me to her dear mother. I have coveted her daughter for North China since I first met her. As you well know she is a jewel.

Much love and our Father's blessings.

PEARL CALDWELL.

In a recent tour of four weeks Miss Jane Lide and I visited 45 towns and many, many homes, in the interest of the \$50,000 campaign which we of North China have on. We hope to raise this amount as a supplement to the part of the \$75,000,000 which will come to us. We thank God that He has given you the victory. We know He will give it to us also. The people out of their

"deep poverty" are responding liberally. Our work was of course among the women. Some promised to save eggs to pay their share, some promised to spin cotton, some to plait straw braid. One poor widow with four little children to support, with no means of support than the braid that the two older children plait and the cotton that she spins, gave what seemed to us to be beyond her means. When we protested against her giving so much, she said: "No, let me give it. God gives us health and we can work. I cannot get out and spread this 'Good News' but I can help to send others out." Two heathen women seeing her zeal and earnestness of the other six Christian women of the town, asked to also be allowed to have a share. These Christian women are getting a broader vision of reaching out and saving others, many have promised to try to lead at least one to Christ this year. Some dedicated their lives, some the lives of their children to Christ.

We found many inquiring ones, many heathens ready to leave their idols and accept Christ as Savior. Many times they implore us to stay longer and teach them more of this "Jesus Doctrine."

Surely our opportunities were never greater than now. I wish I could help you to know that the fields are white to harvest NOW.

## BLIND GIRLS HOME, CANTON, CHINA.

Here is another message from our beloved Mrs. Graves regarding the Blind Girls' Home in Canton. Mrs. T. C. Lowrey, who has this work in hand, has added a plea. Let us be faithful, friends, to these wards of ours. Mississippi women and girls will surely never lose interest and faith in this our own special work in Canton.

"Two new girls have come to the Home since I last wrote you. Neither of them is taken as a permanent ward. One is to pay \$20.00 a year and the other \$3.00 a month, and to stay as long as they pay or as they seem to be benefitted by being in the Home. One is a big girl and one of most promising blind girls I have ever seen. She is the \$20.00 one. She begs like a poor little dog to be taken as a permanent ward of the Home and I hope she may be able to keep up the pay (tho she says it is impossible) and thus be permanent.

I have promised to take two more (very pitiful cases) and that will crowd us to the utmost limit. Prices are very high and the Lord only knows how they are all to be fed and clothed."

May not the above move every B. M. C. girl to "lend a hand" toward the great work of supporting this Home? Only \$618.15 has been sent to Mrs. Graves for this fiscal year and the year is more than half gone. It will take about \$1100.00 to support the Home this year, not taking into account the \$217.75 deficit of last year; so we ought to raise at least \$1300.00 this year. Will not every B. M. C. girl have some part in this great work and will not every one who can do so have a liberal part in it?

This work is a private undertaking and is not included in the 75 Million Campaign objects. Let's not let these little blind proteges of ours suffer. "In as much as ye have done it unto the least of these ye have done it unto me."

Most earnestly,

MRS. T. C. LOWREY.

Three more of our best churches have recently shown their appreciation of their pastors and the high cost of living by increasing the salary. The Second church in Jackson added \$600 to the salary of Pastor H. M. King. The First Church at Greenville did the same thing for Pastor T. W. Green, and the church at Lexington added \$800 to the income of Pastor E. T. Mobberly. Let the good work go on.

The mayor of Camden, N. J., recently appointed a negro as a member of the school board and two members promptly resigned with the probability of others following. Tut! Tut! New Jersey.



**B. Y. P. U. DEPARTMENT**Auber J. Wilds, Field Secy.,  
Oxford, Miss.*"We Study That We May Serve."***SOME OF THE CONVENTION YELLS**

Hip-pi-ty Hee; Hip-pi-ty Hee

Mr. Lee, Mr. Lee

March 23, March 23.

NEWTON; NEWTON; NEWTON.

Juniors, Juniors with the Pep,

Seniors, Seniors with a rep.

Juniors, Seniors, comrades we,

Off to Newton, March 23.

We'er off, we are, we'er off;

To Newton we'll go you bet;

We'll be the first there, and get our  
full share, of all the good things  
to let.

We have a few copies of B. Y. P. U. Pageants. If you want one write to the State Secretary and he will send you one free.

Have you reported the result of your Study Course? Don't wait, send in the names and grades, so the diplomas and seals may be sent out at once.

A letter from the Junior Leader of Moss Point, Mrs. Geo. T. Davis, tells of the newly elected officers, elected for the year. President, Aline Beckett; vice president, Mary E. Eley; secretary, Frank Hunt; corresponding secretary, Albert Beckett; group captains, Foster Broome and Ervie Nobles. Mrs. Davis also says that the Union has reached the A-1 Standard. That's fine, we hope to meet some of those Juniors at Newton.

Mr. A. J. Salaza, president of the Senior B. Y. P. U. of Moss Point, gives a few interesting facts about the work of the Union there. They have started a savings account or what they call "a sick and poor fund." It's a "Liberty Bell Bank," furnished by the Merchants and Marine Bank. This is a worthy work, and is putting into practice the missionary spirit of the B. Y. P. U. The B. Y. P. U. has taken it upon itself to see that every body

that comes to their church receives the glad hand of welcome and along with the "hand shake" they give the folks they use the words "We are glad to see you out today." Another putting into practice of the thing for which the B. Y. P. U. trains, "Showing hospitality." Mr. Salazar has sent a picture of a part of the B. Y. P. U. in to the secretary and it is a "Good looking bunch," don't forget it. We hope to have a picture of the entire membership.

Programs for the B. Y. P. U. and S. S. Convention are out and you may have one for the asking.

Who will get the Banners this year? is the question being asked on all hands. Well, somebody will, is it you? It may be so. Fill out the report blanks you are receiving this week and mail them in right away. Get in the race.

The Junior B. Y. P. U. of the West Laurel Church will give a demonstration Thursday evening of the convention. Mrs. P. M. McDonald is the leader of this splendid junior union and we may look for a tip top program.

The Junior B. Y. P. U. of the Oxford Baptist Church challenges the Senior B. Y. P. U. of the Oxford Baptist Church as combatants in a Sword Drill next Sunday, February 29th, at the evening preaching service. Please choose six representatives.

Dear Baptist Friend:—

The first meeting of the Lauderdale County Baptist Young People's Union Convention will be held at Kewanee, Miss., on the fifth Sunday of this month, Feb. 29th. This meeting will begin at 10 a. m. lasting until 4 p. m. The good people of Kewanee have invited us to dinner with them on this

day, and judging from the other "diners on the ground," this will be a great occasion. The people of Kewanee have a great warm spot in their hearts for anything or anyone who strives to carry on the Lord's work, so you may be assured of a hearty, sincere welcome and good dinner.

The purpose of the B. Y. P. U. Convention is twofold, (a) a B. Y. P. U. in every Baptist Church in Lauderdale County. (b) To encourage and stimulate the work the B. Y. P. U. stands for, and to enlist the individual for trained Christian service.

There are only two B. Y. P. U's in Lauderdale County outside of those in Meridian. What can we expect from Sunday Schools, and our churches in the future if they have not the trained workers they need, and how can they have trained workers without a B. Y. P. U. (the Training School of the Church). We must do all in our power to enlist, enlighten and enlarge the B. Y. P. U. work in Lauderdale County for the sake of our Master and the future of our churches.

The program planned for Feb. 29th is very practical and exceedingly interesting. A great treat is in store for all who attend. Make your plans now to be there. Tell all you see.

Yours in the work,

W. T. SIMMONS, Secretary.

If you are the only member of the only B. Y. P. U. in your county that is interested in a County B. Y. P. U., then do not be discouraged, it will be harder work than if everybody was for it. The reason everybody isn't for it is because they do not know about it, they have not been reading the Record. That is a good way for you to get started. Get them to read the Record. Explain the work to them. If you have a "Good Case" of interest, it will be contagious, others will catch it. Expose yourself to the epidemic as "Spizzerinkum" by going to the convention, if you haven't a "Good Case" and then go back home and spread the disease.

**FIRST BAPTIST CHURCH, JACKSON, JUNIORS.**

Junior B. Y. P. U. met the second Sunday in January and partly organized and elected the following officers: Miss Emma Butler, leader and chorister; Chas. Steen, president; Purser Hewitt, vice president; Jaunita Cotten, secretary and treasurer; Robt. Curry and Dallas Brooks, group captains. The following committees were appointed: Social Committee, Vaidie Mae Albritton; Ruth Hewitt, and Dudley Howell; Missionary, Jaunita Cotten chairman, Dallas Brooks, Program, Chas. Steen, Robt. Curry, Dallas Brooks; Membership, Pursuer Hewitt chairman, Burnett Hobbs, Edward Glover, Vaidie Albritton.

"Why did you beat this man so terribly?" asked the judge, indicating the bandaged figure of the plaintiff.

"I asked him why a horse had run away, your honor," explained the prisoner, "and he told me that it was because the animal had lost his equanimity."

"H'm," said the judge. "Discharged."

Miller's Antiseptic Oil, Known as

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Will Positively Relieve Pain in a Few Minutes. Try it right now for rheumatism, Neuralgia, Lumbago, sore, stiff and swollen joints, pain in the head, back and limbs, corns, bunions, etc. After one application pain usually disappears as if by magic.

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This Oil is conceded to be the most penetrating remedy known. It is prompt and immediate effect in relieving pain is due to the fact that it penetrates to the affected parts at once. As an illustration, pour ten drops on the thickest piece of sole leather and it will penetrate this substance through and through in three minutes.

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Men and women, if you are in a weakened, run-down condition, get my "Electric Belt." For Weakness, Nervous Debility, Rheumatism, Backache, Kidney and Bladder Trouble. Marked Price \$5. Special introductory price \$1. postpaid. Dr. Frank M. Welch, Atlanta, Ga.

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To half pint of water add 1 1/2. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

**Piles Cured in 6 to 14 Days**

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Stops Irritation; Soothes and Heals. You can get restful sleep after the first application. Price 60c.

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LIVER PILLS

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"Does not dodge anything and keeps its head."—Epworth Herald.

What Did Jesus Teach? by Frank P. Graves. . . . . \$ 1.75  
"The book is one we wish to keep in our Library."—Christian Advocate.

The Course of Christian History, by W. J. McGlothlin. . . . . \$ 2.00  
"Done in a beautiful, masterful, and clearly reasoned way"—Christian Evangelist.

With Christ After the Lost, L. R. Scarborough, D. D., President Southwestern Theological Seminary. . . . . \$ 1.50

The People Called Baptists, Geo. W. McDaniel, D. D. . . . . \$ 1.00  
This book contains a vigorous statement of the principle and history of the people called Baptists.

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"These stories are delightful, as for Pollyanna she is all right."—Philadelphia Press.

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The latest of Mr. Wright's delightful stories of the Ozarks.

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A stirring story by a new author 11 years of age.

All of the above books are post paid, send all orders to the

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Send for our list of second books



JOHN GREER DEUPREE, AN  
APPLIANT

(By J. J. Aven.)

One remarkable effect which great up heavals, such as revolutions, or war, have on the destiny of a nation is a tendency to create and develop high traits of character and intellectual acumen which in normal times possibly would have remained dormant. So it was that among the many lofty spirits who returned to their homes, after the courageous, though disastrous struggle, between the States, and whom stern realities of conflicts greater than those in which they had just engaged faced, there was no one that met them more heroically nor more intelligently than did John Greer Deupree, who was born in Macon, Nuxabee county, Mississippi, April 23, 1843, son of Daniel and Francis Cox Deupree.

I must forego the temptation to look into the events of the historical decade between 1850 and 1860, years which were pregnant with activities to stimulate the growing intelligence of a gifted as was young Deupree. Suffice it to say that he was not unmindful of, nor oblivious to, the passing of those stirring days. Those meanings were assimilated into his very mental fibre. He took advantage of such education as his neighborhood schools of the day offered, and at the age of fourteen entered the Freshman class at Howard College, located at Marion, Alabama. Just before the close of the session of 1860-1861, the youth, a member of the Senior class, returned to his native state, at the age of eighteen, enlisted in the First Mississippi Cavalry, in which command he remained throughout the bloody conflict.

Reared in a home of culture, wealth and religious influence, his mind was stored with a rich appreciation of a better home life. No one can deny the power of these influences, but the most noticeable in minds of the most delicate tone. This power is "an articulate adoration, addressed, no more to the understanding than to the heart." In accordance with this sentiment, Mr. Deupree, soon after his return from the war, turned his attention to making a home and on November 1, 1865, was united in marriage to Miss Nellie Durham of Newton, Ohio, the embodiment of culture and refinement, who shared equally with her husband the greatness of mental grasp, the wealth of an imperturbable fortitude, and the splendor of an irreproachable integrity. Of this union one child was born, Mrs. E. L. Bailey, a woman of rare endowments of intellect, and brilliant qualities of both person and character.

With apologies to Horace for a substitution, I would say, "Praeceptor nascitur, non fit" (the teacher is born, not made). It is true that many enter the profession who are made, not born teachers. They do not have that power which resides only in one whose soul is always aflame with sincere sympathy, and works through the native ability "to make the droop of dew on a grass-blade as significant as the starred

concave of the sky." This power may not be subject to analysis, but when the teacher's heart and the heart of the pupil become closely involved, the relationship between them, and, consequently, the fruits of their cooperation are of a maximum value. Possessed with these high ideals, the young man, scholarly and ambitious, entered the profession of teaching in Memphis, Tennessee, in 1867. It was this same year that he complied with the requirements of Howard College, which conferred upon him the literary degree of Master of Arts. In 1877-78, he was professor of Latin and Greek in Baylor University, Waco, Texas. In 1882-83, professor of mathematics in Mississippi College, Clinton, Mississippi. In 1883-84, professor of mathematics in Union University, Jackson, Tennessee. In 1884-92 professor of mathematics in Mississippi College. In 1892-93 professor of Greek in Mississippi College. In 1893-95 professor of English in Mississippi College. In 1895-96 superintendent of city schools, Meridian, Mississippi. In 1896-1905 professor of pedagogy in the University of Mississippi. In 1905-1910 professor of Greek in the University of Mississippi. In 1910, returned from his long years of labor under the Carnegie Foundation, and built a handsome home in Jackson, Mississippi, where he spent the declining years in peace and study until the end, November 28, 1919. In 1887, Union University, in recognition of the scholarly attainments of its quondam teacher conferred on him the degree of Doctor of Laws.

The mind of Dr. Deupree was remarkable for its versatility. Few men have displayed a nobler example of a well balanced mind. It was his firm conviction that a teacher should have the broadest scholarship possible. His own activities furnish a clear illustration of his doctrine. "His mind was a complete piece of symmetry from the Creator's hand, and the cultivation which he bestowed upon it always had respect to the preservation of its original proportions."

Dr. Deupree was always in the forefront in whatever promised to bear upon the educational interest of his state. In company with Professor George W. Turner, 1874, he was instrumental in organizing the first teachers' institute. It would be a grateful task to make an extended record of the services he rendered to education. It is enough to say that few men of his day commanded higher respect from those of his profession, and in recognition of this fact he was clothed with the highest honors such as an election to the president of the State Teachers' Association, and in the lapse of years when the historian shall write a complete history of the educational development of Mississippi, the many articles and addresses which he has left will be held in the highest esteem according to the beneficent influences of his life, "for his life was gentle, and the elements so mixed in him that Nature might stand up and stay to the world, this was a man."

At an early age he accepted Christ as his personal Savior and he lived an earnest Christian life and a con-

sistent member of the Baptist church. In his declining years it was his supreme delight to read a portion every day in the original Greek. His faith was strong and abiding, and strengthened with the years and on its wings he was wafted on across mortal scenes to await the coming of those whom he so much loved. To this man with faith, "Death is the crown of life: Were death denied, poor man would live in vain

Death wounds to cure; We fall, we rise, we reign;  
Spring from our fetters, fasten to the skies,  
Where blooming Eden withers from our sight.  
The king of terrors is the prince of peace."

It was Smith's first Sunday as usher in church and he was a bit flustered. Turning to a lady who entered, he said: "This way, madam, and I'll sew you into a sheat."

RHEUMATIC PAIN  
Rub It Right Out—Try This!

Rheumatism is "pain only." Not one case in fifty requires internal treatment. Stop drugging! Rub the misery right away! Rub soothing, penetrating "St. Jacobs Oil" directly into the sore, stiff joints and muscles and relief comes instantly. "St. Jacobs Oil" conquers pain. It is a harmless rheumatism cure which never disappoints and does not blister.

Limber up! Quit complaining! Get a small trial bottle of old-time "St. Jacobs Oil" at any drug store and in just a moment you'll be free from rheumatic pain, soreness and stiffness. Don't suffer! Relief and a cure awaits you. Get it! "St. Jacobs Oil" is just as good for sciatica, neuralgia, lumbago, backache, sprains and swellings.



## DUNCAN'S PIN-OZONE



A healing agent discovered by sheer necessity by Mr. Duncan whose men and teams in the logging camps of North Carolina were constantly getting cut, bruised, and sprained. The wonderful results obtained convinced him that he had discovered a remedy needed in every home. Pin-Ozone is invaluable where a penetrating healing liniment is needed. Positively guaranteed. Dealers are authorized to refund money unless results are satisfactory. FOR SALE BY ALL DEALERS

WINTERSMITH'S  
CHILL TONIC

SOLD FOR 50 YEARS  
For MALARIA,  
CHILLS and  
FEVER  
Also a Fine General  
Strengthening Tonic.  
SOLD BY ALL DRUG STORES

## HASTINGS' SEEDS

## A BOOK OF SUCCESS

Our New 1920 Spring Catalog is a book of success. Testing Hastings' Seeds throughout the South for 30 years, we know what our seeds will do. This catalog information we pass on to you—from the house with long respected reputation for seeds which grow real crops. Kindly write for your copy of the catalog today. It will be promptly sent to you.

H. G. HASTINGS CO.  
ATLANTA, "The South's Seedsmen" GEORGIA





# PAUL AND THE LORD'S SUPPER

"Now I beseech you, brethren by the name of our Lord Jesus Christ that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

"First of all when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper." 1 Cor. 11:18-20.

Paul says more about the supper than all other Scripture writers put together. Restrictions as to this ordinance may be inferred from Matthew, Mark and Luke. Paul appoints them out, and a plain statement is always better than an inference. All of his restrictions, are based on a certain kind of doctrine and on certain kinds of conduct both of which he explains.

The question of unchristian conduct which excludes from the supper is fully discussed in 1 Cor. chapters 5 to 11 inclusive. I do not take it up in this paper.

## TO RELIEVE CATARRHAL DEAFNESS AND HEAD NOISES

If you have Catarrhal Deafness or head noises go to your druggist and get 1 ounce of parmit (double strength), and add to it 1/4 pint of hot water and a little granulated sugar. Take 1 tablespoonful four times a day.

This will often bring quick relief from the distressing head noises. Clogged nostrils should open, breathing become easy, and the mucus stop dropping into the throat. It is easy to prepare, costs little and is pleasant to take. Any one who has Catarrhal Deafness or head noises should give this prescription a trial. For sale by all druggists or sent on receipt of price 90c by Chas. A. Smith Drug Co., Atlanta, Ga.

Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

## GET READY FOR "FLU"

Keep Your Liver Active, Your System Purified and Free From Colds by Taking Calotabs, the Nauseless Calomel Tablets, that are Delightful, Safe and Sure.

Physicians and Druggists are advising their friends to keep their systems purified and their organs in perfect working order as a protection against the return of influenza. They know that a clogged up system and a lazy liver favor colds, influenza and serious complications.

To cut short a cold overnight and to prevent serious complications take one Calotab at bedtime with a swallow of water—that's all. No salts, no nausea, no griping, no sickening after effects. Next morning your cold has vanished, your liver is active, your system is purified and refreshed and you are feeling fine with a hearty appetite for breakfast. Eat what you please—no danger.

Calotabs are sold only in original sealed packages, price thirty-five cents. Every druggist is authorized to refund your money if you are not perfectly delighted with Calotabs.—(Adv.)

The two passages quoted above are in vital relation to each other and need to be studied together; because nearly everything that is said from the first to the eleventh chapter of First Cor. has an important bearing on the Lord's supper. There are a number of reasons given for restricted communion as it is called. I want to call attention to the subject of divisions discussed by Paul.

Let us study carefully 1 Cor. 1:10. This verse is not a definition of a church but it states an ideal condition, good for any and all churches. It is the heart and center of these eleven first chapters of this letter to the Corinthians. It has in it, harmony, fellowship, peace, unity, power and that for which Christ prayed. "Divisions" is a key word. It does not mean just any sort of differences or divisions but a certain kind which we may learn.

It does not mean ordinary differences—friendly discussions in search of truth nor ordinary divisions like a majority and minority vote. It is a very strong word. Paul uses it only three times in this epistle. It means differences so sharp and violent that they tear apart. Our English word scissors comes from it—an instrument used to cut to pieces. Its meaning may be further shown by the following scripture references where it occurs as a verb or noun: Acts 23:7 If the "multitude was divided" "there arose a great cry." "Paul should have been pulled to pieces" but for the soldiers. Mat. 9:16: "the rent is made worse." Matt. 27:51: "Behold the veil of the temple was rent in twain from top to bottom and the earth did quake and the rocks rent." Here are four examples of its use showing its import. Paul uses it in each of the scriptures quoted at the head of this article. Let us now take a glance at what follows 1 Cor. 1:10. With Pauline enthusiasm and power, sects are condemned. His arguments are sublime and crushing to the limit. The wisdom of an infinite and infallible God is brought into vivid contrast with the worthless wisdom of foolish and fallible men. God chooses "the foolish things of the world" and "the weak things of the world to confound the wise" and "the things that are mighty; and "base things of the world" and "things which are despised" and "things which are not" "to bring to naught things that are; that no flesh should glory in his presence." The gospel preached with wisdom of words is "made of none effect." The preaching of the cross is "the power of God. Christ crucified" is the power and "wisdom of God." Christ is made unto us wisdom, righteousness, sanctification and redemption." My preaching was not in man's wisdom "but in demonstration of the Spirit and power; that your faith should not stand in the wisdom of men but in the power of God,"—all this and much more against sects. In Chapter 3 he turns his attention to the men themselves. You are "babes" too young to talk. "Ye are carnal" which accounts for "envy and strife and the divisions among you" and for the fact that "ye walk as men." In a word Paul's cure for divisions is to follow God's wisdom, Christ ministrations and the Holy Spirit's guidance.

Now let us turn our attention to

the second scripture quoted at the head of this article. (1) It teaches that the supper is to be observed in a company "when you come together in the church."

(2) Where divisions exist there is heresy;

(3) Where heresy exists "it is not possible to eat the Lord's supper."

It is a sad fact that God's children today are divided into sects. It is plain according to Paul that members of different sects cannot eat the supper together. What shall we do about it? All converted people are brothers and sisters in the Lord—one great family. Shall the company spreading the supper sit as a court to sift out "the heretics"? Nay, verily. This can not be done with certainty. We are all human and fallible. Human nature is easily influenced by prejudice. Majorities are not always right. What shall we do? Divine wisdom through Paul has pointed out a simple sane and safe course to pursue. There is but one question to be settled, are there divisions among us? Anybody can answer that and tell what to do.

J. S. BERRY.

Tupelo, Miss., Feb. 19, 1920.

## DIED.

Almeta Boyd Reeves, daughter of Mr. and Mrs. J. W. Boyd, of McComb, wife of Harry Reeves, of Norfield, was buried January 3, 1920, at Bogus Chitto church, where she came to know Jesus as Savior.

She died at the age of 25 years, 2 months, 25 days. Though her years were few, she lived long enough to convince her loved ones and all that she loved Jesus and his cause.

A large gathering of friends beseaked for her far more than I can say even though I should say much.

We have lost but she is enriched with presence of Him whom she loved.

Her friend,  
R. D. STRINGER.

Hans, the ruralist, was in search of a horse.

"I've got the very thing you want," said Bill Lenox, the stableman, "a thorough-going road horse, five years old, sound as a quail, \$175 cash down and he goes ten miles without stopping."

Hans threw his hands skyward.

"Not for me," he said, "not for me. I wouldn't give you 5 cents for him. I live eight miles out in the country, and I'd have to walk back two miles."

A gentleman in Cincinnati employed two negroes to work on his rather extensive gardens, which he personally oversees. One morning Sam did not appear.

"Where is Sam, George?" he asked.

"In de hospital, sah."

"In the hospital? Why, how did the world did that happen?"

"Well, Sam he been a tellin' me ev'ry morning for ten years he gwine to lick his wife 'cause o' her naggin'."

"Well?"

"Well, yestiddy she done overhauled him. Dat's a lie."—Ladies Home Journal.

## EAT IT ALL.

You are likely to be afraid when seated before a large dinner or before a particularly delightful dish, lest you may suffer from dyspepsia, indigestion, heart burn or some of the other disagreeable after effects. We are prone at times to forget our stomachs and our rashness causes us trouble. A simple natural aid at times when your organs rebel will not only avoid temporary discomfort but will also give comfort and rest to the tired, over-worked, mistreated organs and smoothly pave the way to strength.

## RELIABLE VADCO REMEDIES

VADCO Dyspepsia Remedy is a harmless though immensely comforting and effective corrective. A teaspoonful just after meals or whenever needed will bring immediate relief and by aiding the stomach in its work, restore it to strength and health. It is simple to take and pleasant to taste. Not over 5 per cent. alcohol. Call your druggist and try a bottle or send 50c for your stomach's sake to Van Antwerp's, Mobile, Ala., and a bottle will be sent you by mail.

Van Antwerp's  
THE BEST ONLY

## SICK CHICKS SAVE D

E. J. Reefer, the poultry expert, 9252 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhoea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

## Drink Coffee

If It Causes Indigestion, a Couple of Stuart's Dyspepsia Tablets Will Promptly Give Relief.

Indigestion caused by coffee is the same as indigestion caused by anything else. If eating food or drinking coffee makes you dyspeptic, all you need is Stuart's Dyspepsia Tablets.



"I surely do Enjoy My Coffee! I'm Not Afraid to Drink It, Either, for I Have a Box of Stuart's Dyspepsia Tablets."

Stuart's Dyspepsia Tablets mix with the food you eat. The stomach by its peristaltic action churns and moves the food around the stomach walls and the powerful ingredients in these tablets instantly begin digesting the food as they are forced through it and around it.

The use of one of these tablets after meals will in a very short time restore your appetite to its normal condition and you will enjoy your food with an old-time relish.

Every drug store carries Stuart's Dyspepsia Tablets. Price, 50 cents.

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List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request.  
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has been used on a crop of peanuts. They will make for it every time. It makes a better crop and more peanuts. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. B-24.



## East Miss. Department

By R. S. BRELAND,  
Philadelphia, Mississippi

### MRS. MARY D. CREWS.

On January 1, 1920, the Lord called Sister Mary D. Crews from earth to heaven. She was born December 26, 1857. She joined the church at Herbert Baptist Church when a young girl. She was a member of Bethesda Church, Neshoba County, when death came. She was married to Rev. Peter J. Crews December 19, 1882. Seven girls and one son survive her, the husband having died three years ago. She was a good Christian wife and mother and a very dear friend of the writer. Lord comfort the bereaved.

Rev. C. N. Cullahan has located near Philadelphia. He is well educated and calculated to do good work if any church is needing a pastor.

We appreciate a copy of "A Brief History of the Baptist Association," sent us by Bro. E. W. Barnett, of Standing Pine, Leake County. It will help us in our historical work.

The program of the Sunday School and B. Y. P. U. convention to be held at Newton March 23-25, is excellent. Some of the best talent in the South is to be there. Let all our churches have representatives there.

Bro. Rushing Clarke Memorial College was with the church at Dixon again last Saturday and Sunday. The church has not made a call for a pastor yet.

The church at Neshoba was organized June 23, 1875, under the name of New Hope Baptist Church, with 29 members. The name was changed Neshoba at the opening of the railroad in 1895. The following ministers have served it as pastors during the 43 years of its existence: A. Winstead, O. F. Breland, C. L. Lewis, S. J. Tullios, J. W. Arnold, L. B. Fancher, J. J. Ingram, F. M. Breland, L. E. Lightsey and R. L. Breland who is the present pastor.

### LET US STAY ON "HIGH G."

(Geo. A. Riley)

During the world conflict a lot of rhetoric and oratory was wasted on the desert air as the Solomonic philosophers expatiated in conditions "after the war." Many of our great preachers raised their index fingers high above their congregations, rolled their eyes towards the clouds till you could see the "whites," bathed their cheeks in consecration drops, and with tears in their voices from "middle C" to "high G," they told of fulfillment of prophecy; of the blessings that would come out of the war, educational, moral and religious; that the world would be made safe for democracy; and that the world would be one great garden of grace and paradise of peace and plenty.

Well, since the 11th of November, 1918, every man of us has been busy guessing at the results of the war, and some of our great preachers, preachers,

statesmen, philosophers, philanthropists and prophets have had to bring their index fingers down a notch or two, lower their sights to things as they exist, wipe away tears of exhilaration, and modulate their tones from "high G" to basso-profundo, wondering after all if the prophecy recorded in Rev. 16:13-16 of the great battle of Armageddon really meant the nations of Europe and Asia marshaled for the last great battle of Gog and Magog, as they had preached it; if the compensations of the war with its loss of millions of men and billions of money really exceeds the cost as they said it would; whether in the present seething condition of the entire East the world is "safe for democracy."

I have never liked the expression, "Make the world safe for democracy." What do we care for democracy except for saving the world? Does it mean "democracy" first, then the world? Make democracy saving and it will save the world.

Many great preachers got warm, grew eloquent and said that after the war our boys would make a break for the churches and our people at home who had been praying and holding the ropes for four years would literally take rooms at the churches, and that we would have to enlarge our houses of worship to have room for even our prayer meetings, and that the greatest revival the world ever saw was coming.

All of which sounded mighty religious and Sunday like. To make a frank acknowledgment I rather liked it, for it helped as a tonic to my feeble faith.

But when the thick of the battle was over—for the war is still on—and the dense smoke had cleared away—the barrages are still being played—the great drives to raise the billions for Uncle Sam, the patriotic meetings and knitting societies were over—and I endorsed them all—many of these sermons have had to be changed, some sold below first cost, others placed at the bottom of the barrel to be resurrected at the next great war (I have two for sale and three to let.)

The next great war? Yes, and its coming! When? When all Bolshevism, i. e. the Socialists, the "I Won't Workers," the Labor Unions, the federated church movement, spiritualism and all the malcontents of German origin get well organized under Catholic control. I hate pessimism, but it is my private opinion publicly expressed that we are on terrible times and approaching worse! But you ask, haven't we world peace?

No! far from it. We have only temporary cessation of aggressive hostilities. Our own Congress is trying to break all peace treaties and preparing the way for a general outburst.

Haven't we national prohibition? No! Only constitutional and the whiskey forces and anti-sympathizers are doing their dead level best to knock that out. Too many prohibitionists are being lulled to sleep by the disciples of John Barleycorn and the cheap daily papers that have been bought up, as they sing the false song, "The world is bone-dry and the government will keep it so." Unless the spirit of true patriotism awakens and strikes a death blow to this copper headed rep-

die within the space of ten years we will have a nation of saloons. Do you believe it?

Haven't we plenty of money? Yes, more than we need. "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last day." Haven't we still got religion? Yes, more than the world ever saw before—too much. We need far less religion and more genuine Christianity. Note the difference. What about the Baptist 90 Million drive? Wasn't it great? There has never been anything like it in all the history of the world, but if we stop with that it will be the worst calamity that ever befell Baptists, even in the dark ages.

So far it is only a subscription, but the colossal task, privilege and joy will be the collection. If we fall here we will have lost more than all. There must not be a man of us fail. Organization and machinery are necessary to success in any great enterprise but the day of reaction, when the spirit of enthusiasm subsides, will test our faith.

I join the other pastors in rejoicing that we now have group captains, teams, four minute men, follow up men, and district enlistment men to show us how and help us do it, but my prediction is that in less than 100 years church matters and management will become normal again and take the usual course, and responsibilities revert back to the pastor, not by choice of the pastor but from the very necessity of the case.

The aftermath of the war may not be perhaps just as we had hoped nor as we preached it, but whatever else we may say about it there was never a day in the history of time fraught with so great opportunities for being good and doing good as today. Let's do both.

### DR. R. E. PATRICK

Dr. R. E. Patrick, of Rankin county, passed suddenly to his reward on Feb. 11, 1920, in his 54th year.

He had been married twice. First to Miss Estella Terrell, then to Miss Minnie Bell Purvis, the former preceding him to the grave in 1902. He had five children by his first and two by his last wife. All of the children and his last wife survive him.

He had been a member of Antioch Baptist church more than 21 years. He had been a faithful physician for 31 years.

Hundreds of people were present at the funeral service and he is missed and mourned by the entire community and the surrounding country.

His pastor,

D. J. MILEY

He was dining alone and had much time to puzzle over an unusual phenomenon he had noted.

"Why is it, Sam," he said, addressing the waiter, "that poor men usually give larger tips than rich men?"

"Well, suh," rejoined the woolly-head knight of the napkins, meditatively, "looked to me like de po' man don' want nobuddy to find out he's po' an' the rich man dont want nobuddy to fin' out he's rich!"

**TIRES** 1/3 LESS  
Perfect, new tires, all sizes, non-skid or plain, fabric or cord. Prepaid on approval. 8000 to 10,000 Miles Guaranteed. 30,000 Customers. Catalog Free. Agents Wanted. Service Auto Equipment Corporation. 951 Service Bldg. Kansas City, Mo.

## Conphorozo Water

Has been used with great benefit for the past thirty-four years by thousands of sufferers from Rheumatism, Gout, Indigestion, Constipation, Liver and Kidney Disorders. Read the following testimonial:

Lebanon, Ky., May 5, 1918.

Mr. John Hoerr,  
St. Louis, Mo.

Dear Sir:—After three years untold suffering in bed flat on my back, and four years in one room, I began taking your treatment—Conphorozo Water.

After taking three bottles, I am now in the best of health, as you can see from my photograph. I am again on the road selling goods, and can never say enough in favor of the Water, for its use saved my life.

Your friend,  
W. K. VOWELS.

Conphorozo Water is not a mineral water, but a medicine. For full information, address,

John Hoerr,

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should not be marred

PALMER'S SKIN SUCCESS OINTMENT

makes and keeps the complexion clear, white and soft and quickly vanishes sunburn, tan, freckles, pimples, blackheads, and eczema.

If your druggist cannot supply you send for a free sample to

THE MORGAN DRUG CO.,  
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**NR**  
**TONIGHT**  
**Tomorrow Alright**  
NR Tablets stop sick headaches, relieve bilious attacks, tone and regulate the eliminative organs, make you feel fine.  
"Better Than Pills For Liver Ills"  
  
Get a 25c. Box.

## TETTERINE

CLEARs BABY'S SKIN

and drives off the rash and pimples. Harmless, soothing, fragrant. SHUPTRINE CO., SAVANNAH, GA.

## 190' Bu. Peanuts to the Acre With Nitra-germ

Makes a fine crop and leaves ammonia in the soil for crops of oats, corn, cotton, etc., that follow. Easy to handle. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. A-2.



## NEWS IN THE CIRCLE

MARTIN BALL.

Pastor T. L. Holcomb, of Columbia, is making rapid progress in his church work. Last Sunday he delivered 32 Sunday School and B. Y. P. U. Normal course diplomas to members of the church.

The program of the Mississippi Sunday School and B. Y. P. U. Convention at Newton is before us. It provides a feast of good things for Sunday School and B. Y. P. U. workers. President H. L. Watts expects this to be the greatest convention yet. Alvin W. Roper, of Winona Lake, Ind., the great piano soloist and E. O. Sellers will have charge of the music. Among the speakers will be E. E. Lee, secretary of the Sunday School Board; H. L. Strickland, of Nashville, Tenn.; Dr. H. A. Porter of Atlanta, Ga. They will give vigor to all the sessions.

The Executive Committee of the State Board of Tennessee, has purchased the Ruskin Cave School property. The estimated value of the property is \$75,000. The price it was offered for was \$21,150. A high school under Baptist ownership will be conducted at Ruskin Cave.

Home Board Evangelists F. H. Watkins and W. J. Work are in a great meeting at Taylor, Texas. There were 50 professions at the end of the first week.

Pastor C. W. Stumph, of Henderson, Texas, has had his salary increased three times recently, twice \$300 and now \$600. The church did this because they knew it was right and they wanted to keep him.

In a letter to Dr. Gambrell, D. Lloyd George, premier of England settles the question as to whether he is a Baptist. He so claims and regrets his inability to attend the Southern Baptist Convention in Washington.

Dr. M. E. Broadus, one time pastor at Greenville, has located as pastor at Donna, Texas. He has been traveling for some years, but the pastoral desire got hold of him and soon he was located.

It is stated that Dr. F. M. Masters has accepted the position of General Secretary of the Arkansas Convention and will begin his labors at once.

Gospel Singer Samuel R. Stine, of Blue Mountain, has returned to Mississippi, after singing in meetings in Champaign, Ill., Elkins, West Va., and Richmond, Va. He is now with Evangelist P. Pool at Merigold, and will be associated with him in the future.

Pine Street Church, Richmond, Va., L. J. Powell pastor, has recently enjoyed a gracious meeting. Evangelist F. J. Harrell did the preaching and Samuel R. Stine led the music. There were 103 additions, 97 by baptism.

Mr. Jarman Lowrey, son of Prof. B. G. Lowrey, of Blue Mountain, will serve as principal of the Merigold High School.

Rev. A. N. Hall, of Muskogee, Okla., recently closed a meeting at Miami, Okla., assisting Pastor C. Stubblefield. The meeting resulted in 86 additions, 76 by baptism. Singer J. A. Brown led the music.

Rev. O. E. Bryan, secretary of Missions for Kentucky, recently elected

corresponding secretary for New Mexico. He will also edit the State paper.

It appears strange to think of the Central Church, Grenada, with Pastor J. W. Lee gone. He has been true and faithful to the Lord's work and the saints in that goodly town. His work will abide.

Rev. J. C. Newman, of Portales, New Mexico, has been called to and accepted the pastorate of the church at Gilmer, Texas. His work in the new field begins at once.

The report of the work of Pastor J. R. Nutt of Belton, Texas, for the past twelve months is excellent. The church gave \$7,000 for all purposes. Over subscribed to the 75 Million drive. 83 received by baptism, 91 by letter. These Mississippians push forward every where.

### H. L. MARTIN'S ANNIVERSARY SERVICE.

The First Baptist Church of Indianola had the unique privilege last Sunday of celebrating the eighth anniversary of the pastorate of Dr. H. L. Martin in a service conducted by laymen before a congregation that filled the large auditorium of its splendid church. Brotherhood was the central theme. The master of ceremonies, D. M. Quinn, presided with his usual dignity and humor, introducing the speakers, who were: Forrest G. Cooper, superintendent of the Sunday school; Mrs. J. H. Kimbrough, a leading W. M. U. worker; J. A. Richardson, the eloquent, non-church member editor of the Tocsin; J. L. Williams, Presbyterian; Dr. W. M. Martin, the wholesoul, spiritual lay-worker of the church; W. M. Garrard, one of the many financial backers of the church as well as earnest, Christian workers. All of these speakers emphasized the splendid work, zeal, capable leadership, unusual ability and great accomplishment of the honored pastor and his loveable wife. They told of the growth of the church during these eight years; how the pastor had assumed this pastorate when it was laboring under a large debt for the present church building, and how the church under his leadership had paid this debt, purchased and paid for a large pipe organ, made improvements on the church building and erected a pastorium which would cost about \$20,000 now to replace, oversubscribed its large quota of \$50,000 in the recent Baptist campaign. This church had a local budget of over \$15,000 last year, increased the pastor's salary \$900, and is shown to be one of the strongest financial as well as spiritual churches in the entire state.

The service emphasized the love and esteem in which the pastor and his wife are held not only by the Baptists but by this entire community.

Dr. H. L. Martin feelingly responded with sentiment full to overflowing to the many kind, eulogistic words of praise, which touched his hearers, and lengthened the yearning of all the people that God will see proper to retain him in Indianola in his present sphere of usefulness many years to come.

FORREST G. COOPER.

### KINGSTON CHURCH LAUREL.

I will soon be entering upon my eighth year here. In this time I have given to them some of the best days of my young life in the ministry.

Surely the Lord has blessed my labors at this place, for I have seen a healthy growth during all this season of work in every department of the church.

The last twelve months we have done much in the way of beautifying and strengthening our building, such as repair work, papering and painting, also installing a number one heating plant.

The church went far beyond her quota in the 75 Million Campaign, also increased the pastor's salary six hundred dollars over last year. We are having additions to the church continually and the work goes forward.

I am also preaching two Sunday afternoons in each month to Pine Grove church, west of Laurel. They are building one of the finest rural churches I have ever seen, and will surely be an inspiration for others to follow her example. This church doubled her quota in the 75 Million Campaign in the midst of her strain in building.

With my two congregations happy in work we face the new year with renewed zeal to enlarge our work for our blessed Lord.

To God be all the glory.

Cordially and sincerely,

JACK CRANFORD,

1494 5th Avenue,  
Laurel, Miss.

### NEW ORLEANS AND THE INTER-CHURCH.

I see on the first page of the Baptist Record of last week this statement: "The organizer for the Inter-Church World Movement in Louisiana announces that the Baptist churches of New Orleans will co-operate in the movement."

I wish to say, if they do they have completely reversed themselves in the past month. It was my privilege to be in their Pastor's Conference on Monday, Jan. 19. I think every pastor was there and all the missionaries of the city, two or more of the professors in the N. O. Bible Institute, Brother Godbold of the State Board of Louisiana and a number of visitors. Resolutions were presented by Dr. S. E. Tull, pastor of the First Baptist Church, who had been appointed by the conference to draft same, setting forth the Baptist position on this Inter-Church Movement, showing why we can not go into it.

This paper was as strong as anything I have seen. It was adopted unanimously by the Pastor's Conference, the members of the faculty of the N. O. Bible Institute present, the visitors also voting.

This paper was to be published in the New Orleans papers. I hope you may get hold of the paper and publish it.

It would be a god idea, if these gentlemen would have more facts when they speak.

Yours,

M. J. DERRICK.

## Save Two-thirds Fertilizer Bill

Use  
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on your peanuts, peas, beans. Doubles your crop, leaves available nitrogen in soil for cash crop. Costs \$2 per acre, 5 acres \$9, delivered. Write, Nitra-germ, Savannah, Ga., for Book No. M-24.

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**F. E. FULWOOD, Tifton, Ga.**

### COMB SAGE TEA IN HAIR TO DARKEN IT

It's Grandmother's Recipe to keep her  
Locks Dark, Glossy, Beautiful.

The old-time mixture of Sage Tea and Sulphur for darkening gray, streaked and faded hair is grandmother's recipe, and folks are again using it to keep their hair a good even color, which is quite sensible, as we are living in an age when a youthful appearance is of the greatest advantage.

Nowadays, though, we don't have the trouble of the task of gathering the sage and the mussy mixing at home. All drug stores sell the ready-to-use product, improved by the addition of other ingredients, called "Wyeth's Sage and Sulphur Compound." It is very popular because nobody can discover it has been applied. Simply moisten your comb or a soft brush with it and draw this through your hair, taking one small strand at a time; by morning the gray hair disappears, but what delights the ladies with Wyeth's Sage and Sulphur Compound, is that, besides beautifully darkening the hair after a few applications, it also produces that soft lustre and appearance of abundance which is so attractive.

### DON'T OVERDO OR OVER-EAT

But If You Use a Few Doses of Black-  
Draught May Prevent Serious  
Troubles.

Nowata, O.—Mr. W. B. Dawson, of this place, says: "I have known of Black-Draught ever since I can remember, and of all the liver medicines I ever used, Black-Draught is without doubt the best. We would not be without it in the house."

I used to take pills and different things, but after taking a course of strong medicine I would be left in a constipated condition, and would need then to use a laxative. But after I began to take Black-Draught I did not have any trouble of this kind.

I take a big dose at night and follow a few nights with lighter doses, and I am like a new man until I overdo or overeat. I neglect to take care of myself until the liver gets out of fix, when I have to go to Black-Draught again.

Black-Draught I have found is all that is necessary for the bloated feeling in the mouth so common in spring in the swampy country."

Try Theodor's Black-Draught. At all druggists.

## FORTUNE TELLING

Sermon preached at First Baptist Church, McComb, Miss.  
By THEO. WHITEFIELD, Pastor.

It is noticeable that the Bible never commends to us the fortune-teller. There were many fortune tellers in Bible days, but the Bible never once suggests that we consult one. We are told to go to the ant and to the wise man and to consider the lillies and the ravens and the sparrows, but never is the fortune teller commended to us. The first definite assertion however I make is that the fortune-teller is

#### Not Inspired of God.

This power that they appear to have is not a "gift of the Spirit." Some of these fortune tellers claim, I am told, to be inspired like the prophets were. Now I assert that they are no prophets of God. If they be prophets at all they are prophets of some other one than God. The reason I know this is because they often make mistakes. Now I have never told me that they went to such and that they told them something that true perhaps, but also a lot of things that were not true. Well, the Scriptures say that if a person that professes to be a prophet prophesies a thing that does not come to pass, that person is an imposter and should be put to death. That law executed would thin out the fortune-tellers mightily around here. Look in Deut. 18:21 and read "When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken. . . . That same prophet shall die." Now every one of you that have been to fortune tellers knows they have told you things that were not true and that never came to pass. Another way I know they are not gifted of the Holy Spirit or the power of God is that they

#### Charge You Money.

There is never a place in the Bible where a prophet or apostle charged money for using their divine powers, but all the fortune-tellers in this country charge for telling your fortune. That is one reason I know that these Christian-science healers are not of God, because they charge money for "treatments." Now it is all right for a physician to charge for his skill. But for any one to charge for "faith that is the gift of God" is evidently false. No apostle ever charged for healing anyone. The passage I read in your hearing before this sermon told about Simon Magus that offered money for the power of the Spirit and Peter said "Thou art in the gall of bitterness and the bond of iniquity." The next thing I want to say about fortune-telling is that the

#### Old Testament Condemns it

Deut. 18:10: "There shall not be found among thee . . . one that useth divination, (that is a fortune teller, as we shall presently see), or one that practiseth augury, (that is one that tells the future by omens and signs), or an enchanter or a charmer (there is your mesmerizer, hypnotizer and any one that throws spells over others or goes into trances himself), or a socerer, or a consulter with a familiar spirit (there are your spiritualists),

or a necromancer (which is a person that pretends to commune with the dead). For whosoever doeth these things is an abomination to the Lord." Now this passage from the Bible, and there are others on the same subject, runs the whole gamut of the black arts. It says that they are all an abomination to the Lord. If you remember, (1 Chron. 10:13), King Saul was said to have been slain by the Lord and his kingdom given to another for two reasons, and one of the reasons was because he went to inquire of one that had a familiar spirit and did not inquire of the Lord. Now let me say a word to you about

#### Calling up the Spirits

This fad is spreading in some communities. I believe that a spirit will answer, but it will be an evil spirit. How do I know these are evil spirits that answer people? Because they draw people away from the church and away from the Bible and away from the old doctrines of salvation. I was once trying to talk religion to a man and he told me No, that he often communed with his mother that was dead. He said he often talked with her and that was sufficient for him. Well, I fear that the Spirit that talked with him was the devil. You know that the Scriptures say that he sometimes clothes himself as an angel of light, and I just think that he softened down his voice to sound just like that old ladies voice. Did you ever notice that these meetings with the spirits are held in the dark, and that you often go into a closet with the medium? Well, it is because they be spirits of the powers of darkness, and they do not like the light. Next I want to tell you that the

#### New Testament is Against It

If you remember in the sixteenth chapter of Acts it tells us that Paul and Silas and Luke were at Philippi and were going to the place of prayer and that "a certain maid having a spirit of divination met us, who brought her masters much gain by soothsaying. The same, following after Paul and us, cried out saying, These men are servants of the Most High God." A gentleman told me that he was on the street of a city and on a small vacant space a fortune-teller had erected her tent and advertised "Your fortune told for \$1.00." He said that he went in the tent and that immediately she spoke up and called his name and told him the very town down here in Mississippi he came from. He said it scared him so badly that he ran out of the tent and would not go back. Now she had a spirit of divination. Just the same way this soothsaying maid (and the word soothsayer means to tell the truth about things that are supposed to be unknown), this maid followed after Paul and Silas and cried out that they were servants of the Most High God. Do you recall how that whenever Jesus would come into the presence of or near to a demon-possessed man that the demon in the man would cry out and say, "What have we to do with Thee, thou Son of God?" Well,

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## DRUGS EXCITE YOUR KIDNEYS, USE SALTS

If your Back is aching or Bladder bothers, drink lots of water and eat less meat.

When your kidneys hurt and your back feels sore, don't get scared and proceed to load your stomach with a lot of drugs that excite the kidneys and irritate the entire urinary tract. Keep your kidneys clean like you keep your bowels clean, by flushing them with a mild, harmless salts which removes the body's urinous waste and stimulates them to their normal activity. The function of the kidneys is to filter the blood. In 24 hours they strain from it 500 grains of acid and waste, so we can readily understand the vital importance of keeping the kidneys active.

Drink lots of water—you can't drink too much; also get from any pharmacist about four ounces of Jad Salts; take a tablespoonful in a glass of water before breakfast each morning for a few days and your kidneys will act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to clean and stimulate clogged kidneys; also to neutralize the acids in urine so it no longer is a source of irritation, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure; makes a delightful effervescent lithia-water drink which everyone should take now and then to keep their kidneys clean and active. Try this, also keep up the water drinking, and no doubt you will wonder what became of your kidney trouble and backache.

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and all who contemplate marriage should own a complete book of life, such as the "Medical Adviser." It unfolds the secrets of married happiness, so often revealed too late. No book like it to be had at any price, 1008 pages—bound in cloth. Sold formerly for \$1.50. We can mention only a few of the chapters here: Mechanism of Life, History of Marriage, Sex Problems, Advice for Mother and Babe, Nervous Troubles, Anatomy, Physiology, Medicine, etc.

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continuing the passage we were studying, "But Paul being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour." Well, that is just the way Jesus used to do for the demon-possessed people. He would command the evil spirits to come out of them. But take note that this soothsaying maid knew Paul and Silas without being told by anyone about them. But now read what the rest of the passage says and that is that when this spirit had been cast out of the maid, she could not sooth-say any more and that her masters who owned her (for she was a slave girl and by soothsaying made much gain for them)—when they saw that the hope of their gain was gone, gathered a mob and had Paul and Silas beaten and thrown into jail and the Philippian jailer was converted that night, etc. Well, I just want to say to you that if any of you ever come to be preachers and preach or do anything that interferes with any person in their unholy gains, they will get raving mad at you. Now I will give you an opinion of mine, which you may make a study of to see if it be the truth, and that opinion is that no person at all—fortune-teller or any body else—can tell you the future. It may be that they can read your mind and tell you that which is written there—can tell you therefore the past, but they

#### Can't Tell the Future.

Neither do the angels of heaven know that, I dare suspect, but only God. Some three or four years ago while preaching on this subject right in this pulpit I threw out a challenge that if anybody would foretell one thing that would happen in this city—which thing no one else had thought of, and foretell it a couple of months in advance, and it really came to pass—then I would get up here

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**GROVE'S TASTELESS CHILL TONIC** restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

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The Strength-Creating Power of **GROVE'S TASTELESS CHILL TONIC** has made it the favorite tonic in thousands of homes. More than thirty-five years ago, folks would ride a long distance to get **GROVE'S TASTELESS CHILL TONIC** when a member of their family had Malaria or needed a body-building, strength-giving tonic. The formula is just the same today, and you can get it from any drug store. 60c per bottle.

and acknowledge that person a prophet. Now I said, "Don't foretell that somebody will get married, for folks are ever doing that. Don't foretell that there will be an accident in the railroad shops. That is ever happening. But foretell something that no one has thought about, something unexpected, and I will acknowledge it. No use to tell you that no one ever took me up on the proposition. I was not afraid that anybody would, because nobody knows the future, and I just want to tell you that go to the fortune teller you are wasting your money, so far as it will ever do you any good. Now I must tell you that it is liable to do you some harm. Do you know why? Because the Lord, your God is a jealous God, and He does not like it that you run off consulting the powers of darkness instead of him. Do you recall the story of MacBeth? Well, he was going along one day with ambitious thoughts in his mind when three witches met him. One of them addressed him, "Hail,thane of Cawdor," and another "Hail, that shall be king." He had not gone very far before some one met him and told him that he had been promoted to be the thane of Cawdor. This greatly astonished him and made him believe that the other statement of the witch could come true, and, with that, he laid a plot and you recall how he murdered the reigning king and seized the Scottish throne. Well, the witches word had come true—yes, but it had made him a murderer. Pretty soon an enemy came against him. Now that he was in trouble, what should he do. He decided to go to the three witches that started him on his path. They answered his call and told him to beware only of MacDuff, but that, no one could conquer him (MacBeth) until Birnam forest should move towards his castle and that, in fact, no one of woman born could harm MacBeth. However, to be safe, he tried to have MacDuff assassinated but failed in this. Then again when an army came against his castle the general told each of his soldiers to cut down a bow of the forest and bear before him so that MacBeth's forces could not see them. Thus the watchman told MacBeth that Birnam forest was moving towards him. His trust failed there. MacBeth presently came to fight against MacDuff himself, but shouted that he was not afraid of him since the witch had said that none of woman born could ever harm him. Then it was that MacDuff replied that he himself was not indeed born of woman, but was "from his mother's womb, untimely ripped," and saying that, he cut him down. Well, the witches had fooled him. They told him a little truth coupled with a lot of deceit, and, in truth, they, from the first meant him no good—for no spirit save the Holy Spirit ever means you any good—and so the witches led him through a little truth, then into the path of murder and trouble and then to final destruction.

#### Conclusion

In the last place let me tell you that you do not need the fortune-teller. The Lord and His Word supply all that you need. Are you perplexed about a certain matter? What says the word? "If any man lack wisdom, let him ask of God, who giveth to all

freely and upbraideth not." What about the future? "Be not anxious for the morrow," says the Savior, "for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof." The future is the thing you go to inquire about and that is the very thing the Savior says for you not to worry about. You are going directly contrary to his instruction. What about the present, did you say? "Trust in the Lord and do good: so shalt thou dwell in the land and verily thou shalt be fed." But you say that you are in trouble. Listen, "Call on me in the day of trouble, saith the Lord, and I will deliver thee and thou shalt glorify me."

#### THE DUTY AND VALUE OF WORSHIP.

(By A. T. Fowler, D.D.)

*A day in thy court is better than a thousand.*

Did the Psalmist mean what he says? Is it possible that a day spent in the house of God is of more value than a thousand days elsewhere? These words are the expression of one who loved the house of God. They are the counterpart of another great utterance, "I was glad when they said unto me, let us go into the house of the Lord." These words suggest a truth and a duty most of us believe in, and very few of us practice. Should we as Christians be less desirous for, and less spiritual in our worship than the devout Jew of that distant day? Our fathers and forefathers loved the church. To them it was the place of holy convocation, of prayer and praise, of hymn and chant, for hearing God's word read and preached. It was where they forgot their fears, cares, and burdens and renewed their strength. They could say—

Today on weary nations,

The heavenly manna falls.

What a contrast we are to those of the past! We do not believe in or attend worship as they did. We are fascinated by the lower rather than the higher things; materialism dulls us so that the spiritual fades from us. The worship of God's house is a duty and a blessing you owe to yourself. Your father and mother needed it. Religion and the house of God were the sources of their power. Are you better than they? Worship keeps the window of your soul open toward heaven. It puts in perspective. Our children need it. The children of today are growing up apart from the worship of God's house, ignorant of its value and deprived of its blessing. It is not a wrong to rob our children of such a heritage? The day will come when they will need the sanctuary. Our neighbors need the blessing of the house of God. We are related to them, and our fidelity should be their example. Above all we owe worship to God. He commands it. He claims it. He deserves it. It is necessary that on one day in the week we should rise above the things of time and sense, remembering our origin and turn our thoughts to the Highest. O God! when shall the times of refreshing come—when we put away our sin—the sin that is the neglect of the house of God!

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#### WHY CHICKS DIE

E. J. Reefer, the poultry expert, 9252 Reefer Bldg., Kansas City, Mo., is giving away free a valuable book entitled "White Diarrhea and How to Cure It." This book contains scientific facts on white diarrhoea and tells how to prepare a simple home solution that cures this terrible disease over night and actually raises 98 per cent of every hatch. All poultry raisers should certainly write Mr. Reefer for one of these valuable FREE books.

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It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve or your money is refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Bochmer says, "One 50c bottle has done me more good than all sanatorium treatments, and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists, price 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.



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## You Will Write a Letter Like This

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Mr. N. F. Shivar,  
Dear Sir: I was suffering with indigestion, stomach and liver troubles, and all its train of horrors for several months. I had lived on mild diet, a very soft boiled egg, shredded wheat, and of course, from disease and starvation, was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary and in five months gained twenty-nine pounds, was strong and perfectly well, and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. R. AVANT, M. D.  
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I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and it has acted nicely in each case, and I believe that it used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, and rid them in throwing off all poisonous matter.

A. CROSBY, M. D.

These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers, and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any other ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket book. If the water fails to benefit you simply say so, return the empty demijohn and I will promptly and willingly refund your money every cent. Sign below:

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Gentlemen:

I accept your offer and enclose herewith three dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return within a month.

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(Please write distinctly.)

NOTE—"I have had the pleasure of serving the little church at Shivar Spring as Pastor for years, and am therefore, well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have known of its beneficial effects in a great number and variety of cases."—Rev. A. McArthur, Minister.

## THE PROMOTION OF WILLIAM ELLYSON

(J. F. Love, Cor. Sec'y.)

The writer was out of the country when William Ellyson departed for the better country, and did not know of his promotion until weeks after the Saviour, the angels and the glorified had given him his welcome. It is late to pay tribute to him, but not late to tell how we miss him, for a shadow hangs over the Foreign Mission rooms which will not lift. We cannot quickly get used to doing the work without him, and we are conscious of its increased weight since his shoulders have been lightened of the burden. He was one of the three men of whom the beloved Willingham said a few minutes before his spirit embarked for glory, "The best friends I have ever had are with me." Brother Ellyson was the second of these friends to join him in the heavenlies. As these go, others of us must steady ourselves for the burdens which they helped us to carry.

At a time when the Foreign Mission board with other denominational boards was under criticism, thinking it might help the brethren if they knew the sort of men who had been entrusted with the sacred interest of this board, I wrote Brother Ellyson's pastor and asked him for a statement of his opinion of this man whom the Convention had chosen year by year for twenty-five years to be a member of the Foreign Mission Board. Here is his pastor's answer: "William Ellyson, Esq., is, in my judgment, the most influential Christian in Richmond. He is consecrated in his home, conscientious in his business, prompt, regular and liberal in his church. He always has time and money for the work of the kingdom." He was born, grew up, was educated and lived to the end of his days in Richmond, and we do not believe that there is a man or woman in the city who would make material change in the pastor's estimate of this good man.

William Ellyson lived his religion. He exemplified the virtues and the graces of Christianity; he was honest and forbearing; just and merciful; courageous and gentle; pious and humble; remarkably frank and courteously considerate. He exacted more of himself than of any other man. His life in the community was beyond reproach; in the denominational work a strength and an inspiration. For several years he was, and until his death, the president of the Foreign Mission Board, and as such he was prompt and regular in his attendance upon Board meetings. For a much longer time he was the legal advisor to the Board without remuneration, because he would not accept it. It was in this capacity that he rendered the Foreign Mission Board his largest service. No private business was allowed to get in the way of his duty to the cause of Christ and of the denomination; and with him the two were one. He was faithful, intelligent, dependable. A busy office lawyer, his time at any hour of the day was at the disposal of the Secretary of the Foreign Mission Board whenever any legal matter needed his attention. Besides his great liberality in personal contributions in money to Foreign Missions, he gave thousands of dollars in legal

service to this cause, and never made one of us who carried the denomination's business to him feel that we were intruding, or that we were making unreasonable demands upon his time.

We do not begrudge him his rest and the face of his Savior whom he loved so devotedly and served so faithfully, but coming home to find him gone, takes much of the joy out of the homecoming. We never expect to have a more indispensable friend and fellowhelper in the service of Christ than William Ellyson, the Christian layman who has helped take care of a great denominational enterprise and render a good stewardship. He rests from his labor and his works do follow him.

## A GOOD DAY AT MAR'S HILL.

Pastor D. I. Young was made glad by his faithful flock at Mars Hill. Today there was one addition to the church, a good home budget was adopted with an increase of \$250 in salary. The parsonage is to be screened, a new fence put around the truck patch and an old time smoke house is to be built soon.

Since we have been on the field hardly a day has passed without some of the following things being brought to the pastor's home, corn, hay, potatoes, spuds, pigs, fresh meats, chickens, eggs, milk and butter.

The best of it all is the large and attentive congregation at every service in spite of the rain and bad roads.

D. I. YOUNG

Pat Finnegan had left his wife in Ireland and gone to America to try his fortune and establish a home for his family in the new world. It was some two or three weeks after Pat's departure that his wife stood in the meager garden in front of her home, looking down the road her man had gone, and moodily speculated on his success. She was rudely startled by the harsh voice of Mrs. O'Leary calling her over the fence. "Have you heard the news from America, Mrs. Finnegan?"

"Faith, an' Oi have not." "Tis in the paper this mornin'. Read it fer yerself. 'America has gone dry. Last alcoholic drink sold at midnight, June 30.'"

Mrs. Finnegan looked doubtful for a minute, then, swelling with pride and casting a triumphant glance at Mrs. O'Leary, she shouted back, "Faith, an' Pat always said, give him two weeks an' there was not a country in the world he couldn't drink dry."

The sixth-grade class in reading had followed Ulysses through several years of wandering. Then the teacher asked:

"What was Penelope doing all this time?"

Louis answered solemnly: "Well, every day she and her maids spun and wove all day; and every night Penelope unravelled out all the cloth they had woven during the day. Finally she said to those suitors: 'I won't marry any of you fellows till I get this sweater done.'—Harpers Magazine.

TRY

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